

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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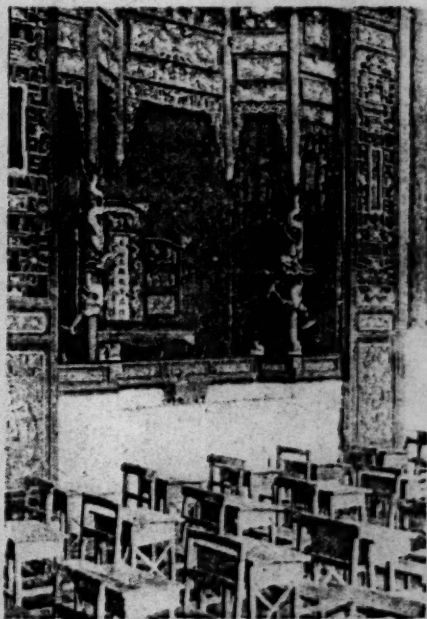
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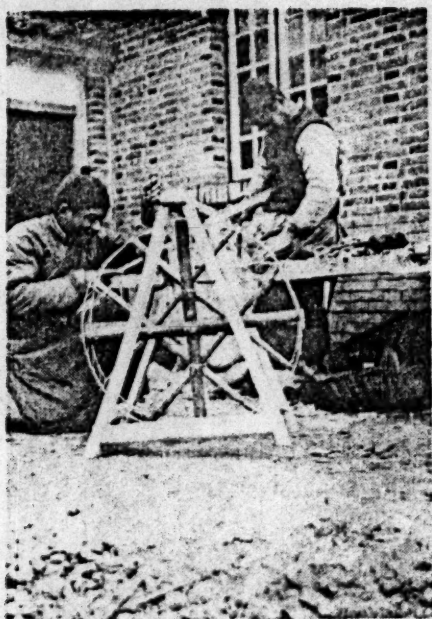


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Photos by Wm. P. Fenn



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Photos by Wm. P. Fenn

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THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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VOL. LXXII

May, 1941

No. 5

EDITORIAL

CHRISTIAN MIDDLE SCHOOLS

In the Recorder for September, 1940, attention was drawn to the needs of students. Now it is becoming apparent that one group of people whose needs have been somewhat overlooked is the group of teachers who work in our middle schools. After four years of warfare in China it is perhaps true to say that the economic burden weighs more heavily than the political one. Politicians, capitalists and others have a finger in the economic pie and so unfortunately there is much evidence that some men are making money whilst very many others are having to go hungry. Political antagonists are using the economic weapon and the financial stranglehold of the invader is tightening. Despite the great strains, dangers and difficulties the people of China show no spirit of weakening, but suffering on account of inability to secure an adequate supply of food, clothes and other essentials, exists on a widespread scale and is still increasing. The high cost of living has several complicated factors, one being the fact that some people are investing their money in buying commodities rather than buying stocks and shares. In some places the country people are not so badly off as they can demand fairly high prices for their crops, but in the vast majority of middle class homes of the cities the daily topic for discussion is the high cost of living, which in some cases is now six times or more what it was prior to the outbreak of hostilities.

The needs of various groups of Christian workers need to be brought to the attention of those who support the work of the Church in China and it is not surprising that some appeals are being sent to the U.S.A. since self-support in China becomes very difficult for obvious reasons. Teachers in Christian colleges have been helped by the subsidies that have come from the Associated Boards for Christian Colleges in China. Teachers in middle schools and primary schools have no such help and if we want to prevent the loss of many fine teachers who may be driven to leave their institutions as they can obtain higher salaries elsewhere, effective action should be taken quickly. Recently the China Christian Educational Association has sponsored the following appeal.

AN APPEAL TO HELP CHRISTIAN MIDDLE SCHOOLS IN CHINA

"The present tremendous increase in the cost of living throughout China in the penetrated area as well as in the free area has resulted in our Christian schools losing many of their best teachers, and the trend of Christian university graduates more and more going into other work than teaching has been aggravated recently. Let us quote from a paragraph from a broadcast speech on "Spiritual Bonds between America and China" (appearing in the Chengtu News Bulletin, December 14 and 16, 1940), directed to friends in America, given by Dr. Frank W. Price, Professor of Nanking Theological seminary, now in Chengtu:

'You know the needs among wounded soldiers, refugees, war orphans, and students. Let me mention one other need which may be new to you, and which calls for sympathy and help. Teachers, especially refugee teachers in colleges and middle schools, but many others also, are beginning to suffer acutely. While the cost of living because of the war and blockade has risen seven hundred percent since 1937, teachers salaries have increased hardly at all. I have been in many teachers' homes recently where the monthly income is insufficient for even the simplest food, and children are suffering from malnutrition and sickness. Farmer and labor incomes have risen more in proportion to the cost of living. Teachers are now making a great sacrifice for Chinese freedom. Their morale is still high, but as one professor, a noted scientist with doctorate from Cornell University, said to me last week, "We will get through this winter somehow; I don't see how we can stand another winter if the war continues." Remember these men and women who were once guest students in American Universities and thousands of others who are holding the educational front in wartime. They are strands in the

spiritual bonds that link our peoples. Give them your sympathy and aid.'

"Now this pressure is felt more keenly in our Christian Middle schools because the universities are getting special grants from a number of sources both at home and abroad, and their faculty members are comparatively better paid; the schools of nursing can be taken care of by the hospitals; and the missions are beginning to give up their primary schools as the government is now doing much better work in elementary education. In this time of emergency the Chinese government does not have enough money to make any liberal grants, the students are too poor to pay high tuition fees, and the missions have so many pastors and evangelists to look after that they cannot afford to raise their grants adequately. Therefore the Christian middle schools are left in a helpless situation.

"As a result of that, we find today among our Christian middle school teachers a most pitiful situation. Most of them live in tiny, crowded and poorly-lighted quarters where very often one room serves as the bed room, living room, dining room, kitchen and what not. While they teach others' children, many of them cannot even send their own children to schools. When their family has sickness generally they have no adequate means to pay medical bills. In large cities, a large number of these teachers are now engaged in outside teaching or some kind of odd jobs trying to earn as much extra income as possible. But all such efforts give them very little material help. Rather on the contrary, they become physically tired, spiritually dull and professionally inefficient. School principals know all these factors and therefore deplore the situation, but alas what can they do except to feel helpless and humiliated!

"Therefore, on behalf of our 191 Christian middle schools, with no less than a total of 52,593 students and 3,689 teachers (335 missionary teachers not included), we appeal to you, the East Asia Committee and the Associated Boards for Christian Colleges in China, for a special emergency grant of \$20,000 U.S. currency for 1941, which will really be the most critical year. This figure of US\$20,000 is estimated as a result of a careful survey we have made. It will enable us to give moderate aid to some 2,000 teachers who need immediate relief. Our Council of Secondary Education in cooperation with five regional associations will assume the responsibility for the most careful administration of funds. We earnestly hope that you will seriously consider our request and that you will be able to send us a grant."

In connection with this appeal two points should be noted. Firstly, there is a feeling in certain quarters that in countries abroad so much

attention is now being directed to the European conflict that affairs in China may tend to be somewhat thrust into the background. Friends in foreign countries need to be reminded that in the world struggle for freedom, China has now been gallantly battling for four years and her flag still flies bravely aloft. Cumulative destruction, suffering and loss of resources for self-support should be remembered by friends outside of China, and when there are so many new appeals for relief and other worthwhile causes, it is hoped that although the above appeal has been directed to the U.S.A. that supporters in lands outside the U.S.A. will also respond at this time.

Secondly, just as the flag of freedom has not been lowered, so also the banner of Christianity is being carried forward with increasing enthusiasm. War has brought material losses. It has also brought spiritual gains. In sections of the country which hitherto had little knowledge of the Christian Gospel, there is now great desire to learn more about the truths of Christianity. Especially in the Southwest and West of China, government officials and other leaders in educational and cultural life are now asking for more Christian workers. The demand is greater than the supply. The article in this issue by Mr. Kiang shows one way in which Christian forces are trying to meet the very great new opportunities, but as we think of future needs as well as of the present challenge we should redouble our efforts to produce Christian leaders and Christian lay workers. Where are these to come from? Today the men and women students in our Christian middle schools and colleges are responsive to the message of Christ. Their allegiance to the Christian Church can be captured, if only we can secure a sufficient number of devoted Christian teachers. To lose Christian teachers through inability to pay them a living wage would be a tragedy. Inability to recruit more Christian teachers for our middle schools through lack of adequate finances would be a grave blunder for the cause of Christian education. The total supply of efficient Christian teachers for the development of Christian education in the outlying provinces of the Southwest and Northwest needs to be enlarged without delay. In occupied cities from which foreign friends have evacuated, Christian work goes on despite the great difficulties. Clearly the continuance of this Christian witness by Chinese workers is of great importance, and so we should come to their help by providing the necessary financial support. It is distinctly interesting to record that in quite a few centers Christians and non-Christians are increasing their financial support to Christian work, as the value of this work is recognised on all sides. Let us do all we can to help Christian teachers in the middle schools of China.

THE WORLD-WIDE TASK OF THE CHRISTIAN CHURCH: A SKETCH OF THE HISTORY AND LIFE OF THE OECUMENICAL MOVEMENT

(Continued)

DAVID M. PATON

CHAPTER II. ACHIEVEMENTS

WHAT, then, has this movement or movements accomplished in its fifty years of history?

OUR COMMON CHURCH

First, and most important, is the enormously increased awareness of our common Christianity which is at once part cause and part product of the Oecumenical Movement and of the various movements which it gathers together. This is perhaps most marked in the lands of the West, where it was most needed; but it is by no means untrue of the lands of the Younger Churches also.

It can be seen in a large variety of ways. Many towns all over the world have a Church Federation, a Christian Social Council, more or less formal or informal gatherings of ministers and clergy—something which enables them to recognise each other, to come together for fellowship, and to meet together their common problems, and to bear together their common witness. It can be seen in the setting up in Great Britain of the Council on the Christian Faith and the Common Life under the leadership of Dr. J. H. Oldham, and its publication weekly of *The Christian News Letter*. The *News Letter* is backed by Church leaders, clerical and lay, of all denominations; and draws for its thought and writing upon the united Christian intelligence, the majority of it lay, that is available.

The *News Letter* is significant in another direction—in its social and international conscience. It regularly includes matter about other parts of the world and displays a consistent concern that English Christians should behave like Christians in their attitude to those with whom they are at war.

OUR WORLD WIDE CHURCH

This is a symptom of the second great change that has been wrought in the last fifty years. Christians have become aware—dimly no doubt; and it is perhaps a small minority who are conscious and consistent about it—that the Christian Church crosses and transcends national boundaries. There has been profound interest in England in the life and sufferings of the Confessional Church in Germany,

whose best known leader is Pastor Niemoller, which long ante-dates the outbreak of war. Offices of oecumenical organisations, like that of the World's Student Christian Federation are much occupied with the transmission of messages between Christians in opposing camps. In the Far East, we have only to remember the Joint Day of Prayer between the two Student Movements in April each year. (It is worth adding, perhaps, that that Day is also observed in many other countries.) There has been, in fact, a definite change in the Christian response in time of war, in which the younger churches of the East have taught a good deal to the older churches of the West. Horizons have expanded so that men have come to see that their national desires, for instance, are not always the same as the will of God, and have therefore been prepared to stop believing that their enemies are the enemies of God. We know that both sides are guilty; and although we believe that our cause is just, and the situation such that we must take up arms; yet we know that it is not 100% just, nor that of our enemies 100% unjust, and we can therefore fight without that kind of self-righteousness and fury which destroys the possibilities alike of Christian relations between national churches in war-time and of the reconstruction of peace and justice afterwards. A further result of this consciousness that we, like other people, are of limited intelligence and goodwill (and worse), is the changed attitude to pacifists. This is not the place to debate that issue. But it is proper to record here the fact of a fellowship between pacifists and non-pacifists which was not present in 1914-1918; and which represents a great gain in our understanding of Christianity.

THE PARTICIPATION OF THE ORTHODOX CHURCHES

There is another way, also, in which our horizons have expanded. Until two decades ago, the movement for unity was almost entirely Protestant, and virtually confined to the Anglo-Saxon world and the Churches in the East which had grown from the work of Anglo-Saxon missionaries. Latterly, the whole movement has been immensely enriched—and its shape and spirit altered—by the presence not only of the Orthodox Churches of the Russian and Greek tradition but also of some Churches of the Western Catholic tradition. The Oecumenical Movement, even without the presence of the Roman Catholic Church (though that Church's attitude is much more friendly than it was), is broadly representative of Christendom in a way that was not true twenty years ago. It is perhaps worth saying a word here about the Orthodox, as they were virtually unknown outside their own lands in Eastern Europe until quite recently. There is a widespread conviction in the Protestant world that the Russian Church have been very wicked, or the calamity of its terrible

persecution would not have fallen upon it. But this is an argument that is repudiated in the Book of Job. It is surely quite impossible to maintain that human suffering is in precise relation to human wickedness. That would commit us to holding that the population of the Yellow River valley have been through centuries unusually wicked (which has been the cause of the repeated and disastrous inundations). This conclusion has only to be stated to demonstrate the falsity of the argument. But the falsity requires to be shown up, in order that we may be free to appreciate some of the richness of the Orthodox tradition. The Russian Church leaders may have been peculiarly corrupt, but there were at least many faithful priests who shared the lamentable conditions of the peasants, and to whose faithful sharing can be attributed in large measure the great powers of survival shown by the Church. We tend to think of the Orthodox Church as organised with a strong hierarchy of bishops and Archbishops, but one of the remarkable things about the Orthodox has been their combination of a strong sense of Christian community with a freedom from centralised domination by church leaders. Indeed, the honour in Russia has been given to the wise saint—the man of holiness and wisdom. One Russian friend told me that he felt that the Orthodox stood between Protestantism and Catholicism; with the Protestants in their love of religious freedom, with the Catholics in their sense of the Christian community, which Protestantism has so sadly lacked. That is one Orthodox contribution to us all; another is the richness of their worship. To us who come from the simple tradition of Protestant worship it may be startling at first. But those from that simpler tradition of worship who have experienced and in some small measure understood the complex richness of the Orthodox tradition have found the effort rewarding. We may perhaps quote here the reflections of a Chinese delegate to the Amsterdam Youth Conference, coming from the tragic diversity of the conference, full of a sense of the needs of the world and the suffering of mankind, to the Orthodox Liturgy. Miss Liu En-lan writes: "For me curiously enough the sense of fellowship came at the service of the Orthodox Liturgy. The whole service was so beautiful and sacred. The Liturgy was mystical-symbolical and dramatic. The whole picture appeared like a vision in front of my eyes. It showed the deepest reverence to God in its form of worship. Yet the whole picture was very pathetic too. There is a God ready to love and there is man struggling to reach God, but somehow they simply do not reach each other because man has not made right his relations with his fellow-man. The whole vision made me feel that all men are alike in their feeble struggles to reach God. The similarities of men in their sins, in their weaknesses, in their struggles and

in their aspirations, made me feel that the similarities between us are stronger than the differences. Since that time I have felt a deeper fellowship for the group experience."

There is one further thing we should say about the Orthodox, and that is to refer to the specific contribution of the group of Russian Orthodox refugees in Paris, of whom especially Bulgakov and Berdyaev have by their writings exercised a wide influence in all parts of Christendom. Berdyaev in particular has been in his life almost the type of the truly Christian social idealist. Under the old regime he suffered for his radical political convictions. Under the Soviets, he was dismissed from his post as professor of philosophy because he was a Christian. This experience has not made him a social reactionary. His profound and hostile analysis of capitalist society has been, if anything, deepened; but equally he has seen through the utopian illusions of the Marxists and laid bare the result of atheism in forming another and far worse form of religion than Orthodoxy at its worst. He has therefore become a prophet of unusual power, to whose work men of all Christian traditions pay tribute.

The entrance of the Orthodox into the Oecumenical Movement—while having a profound effect on Orthodoxy itself, which has admittedly been somewhat lacking in missionary zeal and ethical idealism—means that the Oecumenical Movement ceases to be a purely Protestant concern, and becomes genuinely "oecumenical"; that is, it begins genuinely to represent the whole Christian tradition. This in turn means that we are all brought even more sharply to realise the inadequacy not only of our own personal religion, but that of our church tradition, and become more willing to explore the riches of other traditions. This is particularly true in the field of worship. It has been true for many, at oecumenical conferences and elsewhere, that they have gained most from the experience of other traditions of worship. Indeed, since prayer and worship addressed to God is the deepest element in religion, we should expect what has been found true, that we begin to understand an alien and strange tradition most completely when we enter into its life of devotion. We shall return later to the subject of the place of worship in the Oecumenical Movement. It is worth adding, however, that the stress on prayer for each other by the Japanese and Chinese Student Christian Movements and other bodies of Christians in a like situation is a tribute to their realisation of this truth. But the humility of one tradition before another, and their consequent influence on each other, is by no means confined to worship. It expresses itself also in the field of religious thought, and on the practical side, we have only to study such a

series of volumes as the books published in connection with the Madras Conference to realise the enormous cross-fertilisation in method and practice that is going on between the Churches. Another interesting illustration is the "Zoe" ("Life") movement in the Greek Orthodox Church, which has drawn extensively on Protestant experience in the teaching of the ordinary church member.

CROSS-FERTILISATION OF NATIONAL TRADITIONS

This cross-fertilisation is not confined to relations between religious traditions. It must, and in practice does, extend to the various national traditions. We are all indebted to the Hebrews who gave us Christ; on that there can be no going back. But the necessary intellectual framework for the Christian Gospel was provided for Europe by Greece. In that long and arduous and profound intellectual activity, much of permanent value was learned. Just as the first generations of Christians laboured in the Mediterranean world to express their faith in the concepts of the day, so we may hope for an increase of a similar attempt to do so in terms of Confucian, Taoist, and Buddhist thought, for example; and just as they expressed Christian morality in terms of the moral philosophy and institutions of their time, we may hope to have the same done in China, India, and the rest of the world. This applies, of course, not only to thought, but also to morality, social institutions, and not least to the arts—music, painting, sculpture, and architecture.

What, then, has been happening over a number of years is the realisation by the various sections of Christendom not only that they are partners in a common enterprise, but also that each without the others is truncated, lacking, incompetent. This belief we have seen to be expressed in many ways.

ORGANIC UNITY

We may mention again the movement between churches for organic union, some examples of which were given in the last chapter, and need not be set down again. That movement has perhaps slowed down somewhat of recent years, partly because the difficulties increased as its scope widened, and partly because other forms of cooperation offered more immediate promise. But that movement for organic unity is an integral and essential part of the whole. Many of the differences separating churches are now of purely historical interest and are largely irrelevant; This consideration is true for the West; it is much more tragically true for the younger churches which never knew the divisions or the reasons for them, and has suffered only the unmeaning result. Organic unity is also

the goal—from which we must not be deflected—for the deeper reason that anything else is in the last resort intolerable. It is intolerable that Christians should be divided; the Church of Jesus Christ cannot really be His Church until it is united. The struggle for unity is laid upon us by His own prayer, that His followers should be one even as Jesus and His Father are one.

OUR COMMON GOSPEL

Let us therefore try to sum up the achievement of the Movement. That achievement is perhaps best stated as the awareness by Christians of widely different ecclesiastical, national and political traditions and convictions that they share a common faith and allegiance to God the Father, God the Son, and God the Holy Spirit, and therefore share a common task which demands that they face it together. This common awareness reaches down to practical details of all kinds, and embraces the whole reach of the Christian task in the world. When the Oecumenical Movement speaks of the Gospel of salvation it has in mind not merely a personal gospel nor only a social gospel. That distinction is transcended. It sees mankind as a whole; men and women and children living a common life in nations and social groups, large and small, whose personal life and personal aspirations are inseparably tied up with their social context. Each of us faces the challenge of God in the whole of his life, in his prayer and his consecration; in his personal relations with his family and friends; in his political convictions and national heritage. God meets man in man's historical situation; man's task is to do the will of God in the whole of his life. We are called to turn to God and obey Him, and to make ourselves and our whole life, so far as in us lies, conformed to His will and His pattern.

The Gospel then is the Gospel for the whole man. What does it say to the whole man and his whole life? It says simply that God, who made the world, is our loving Father, and longs for us to be His children, and live together with Him and with each other in love and brotherhood. It says, what we all know too well from experience, that we have not been obedient to this, and we are far from God. It says that God met our disobedience not by destroying us, nor by ignoring us, but by living with us on earth, and sharing our life—the joys and happinesses of it, and also the sorrows and griefs and tragedies of it. God came in Jesus Christ and dwelt among us, "full of grace and truth," as St. John puts it. He spoke of the life of men as it ought to be, and he lived that life as it ought to be, and was meant to be, lived. The commentary on the teaching of Jesus is the life of Jesus. But "he came unto His own, and His

own received Him not." We killed the Son of God. Jesus was crucified not only by the worst in man, but also by the best, because the best was not good enough. The Cross of Jesus Christ stands not only in judgment of our obvious sins, of injustice, selfishness, pride and so on; but it also reveals that our finest achievements are not enough.

So God as it seemed was defeated. If there was a moment when it could with some show of truth be said that Christianity was finished with, it was on the evening of Good Friday. But God's victory is won out of despair and defeat and death. In the Resurrection it was shown that the way of Jesus, both in his life and in his teaching is more powerful than our way; that holiness and meekness and love are more powerful than pride, selfishness, cruelty, injustice, and their fellows. In the Cross and the Resurrection, too, there was done for men what could not be done simply by the exhortation of the prophets or the example of Jesus. The disciples had followed Jesus, but they had deserted him at the crisis. By the experience of the Cross and the Resurrection something happened to them, as it has happened to others since, which made them faithful unto death. They deserted and despaired no more. They became "reconciled to God"; as prodigal sons they went back to the Father; and they went out in that joy and peace and security to tell the good news to others.

In the life and death and resurrection of Jesus, and his coming again in power in the Spirit at Pentecost, the way between man and God is opened which had been closed. The solution of the tragedies and sufferings of the world, as well as the fulfilment of its hopes and aspirations, is offered and accepted. The disciples said, in effect, "These things have happened. God has fulfilled the promises and prophecies of the prophets. He has dwelt among us. A new order of life, and a new fellowship, are here. Repent, believe, and come in to the Christian community and live with us in love, joy and peace." The Church is in their message from the beginning; nor was it an ideal community. We have only to look at some of Paul's letters to see that it still had very deeply marked in its life the evil qualities of the surrounding world. But it was also a "new creature," to use Paul's phrase, because it lived with God. The Church was there from the beginning just because man is not an isolated individual, but one who lives with other men. So it is the purpose of God that man shall live with other men in brotherhood and love and peace, and that together they shall all glorify God and enjoy Him for ever. The Church, to put it at its simplest, is the community which does this. One great Christian even went so far as to say, "It is the

destiny of man to become the Church," that is simply that it is the destiny of mankind to live in love and joy and peace together and with God in His praise.

OUR COMMON WEAKNESS

But there is one further element in the Gospel. God *has* acted decisively; he did come and live with us in Jesus Christ; we have been reconciled with God; we do see Him in the face of Jesus Christ, so that we do know what God is like; there is a new kind of life available for men to live. That is all true; but it is also true that all this has not yet been made perfect. We have here on earth the new life in principle; but the old life is also still there. We look forward in faith and hope to the time when God will make all things perfect.

But this time is not yet, either in the life of men and nations or in the life of the Church. That is one reason for the present character of the Church; another is that the Church, like its Master, comes to call not the righteous, but sinners. The Church is not the Church of the good, but the Church of repentant sinners who are by God's love and grace being made good.

The weakness of the Church is therefore in one sense almost to be expected. In another it is a scandal. The Church is like the sinners who flocked to Jesus. When they saw their sinfulness, they desired at all costs to get rid of it. Yet, to one standing and observing them, they must have seemed a pretty unsatisfactory group. The Church therefore is a necessarily imperfect body which is yet striving for perfection.

The Oecumenical Movement is an expression of this double truth. On the one hand—incredible though it sometimes seems—it puts the Church at the centre of its message. The Christian Church was the central matter of each of the three big conferences at Oxford, Edinburgh and Madras. Nor is this Church merely the Holy Catholic and Apostolic Church of the Creeds and of our faith and hope. It is the visible Churches—divided, asleep, irrelevant, reactionary—of our sorrow or despair. In these institutions, judged and challenged by the One Holy Church, it sees the hope of man. That is one side. The other is its passionate preoccupation with perfection—with the call to unity; the call to fellowship and love across the things that divide; and the call to evangelism and service—to the restoration of the whole man to what he and his were meant to be.

That is to say, that while the Oecumenical Movement has much in it which attracts the Christian idealist, and gives him hope; it

has also in it this curious but very deeply Christian tendency to invert the natural human valuation and expectation. It behaves as does no other body. It earnestly strives to get all differences and difficulties as clearly presented and as clearly understood as possible; other bodies tend to slur them over, or pretend they do not exist. It spends much of its time, thought, and activity, on worship, which in view of the pressing needs of the world, might seem rather impractical. It sets in the forefront of its programme an institution which is the despair of some of its members and the contempt of many outside. But—in this it is not wholly unlike its Master, who said that his coming would divide men; who spent much of his time in prayer; and who was born among the obscure and chose his disciples from them.

(To be Continued)

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A STUDY OF THE RELIGIONS OF HSICHOW

CARL H. F. LIU

I. INTRODUCTION

1. Importance of the Study.

NO casual observer of Hsichow can escape noticing the multitudes of temples and the varieties of religious activities that go on all the year round. There is hardly a village where you do not find its own temples. There is not a week when you do not see some sort of religious activity going on. In a word, the place is crowded with temples and Gods and the inhabitants are very strikingly religious. This fact alone should interest any newcomer and stimulate him to go deeper into these phenomena and to find to his own satisfaction what is really back of them all.

Though curiosity concerning the new place, its people and its customs, may be a primary incentive to this study, yet without some worthier purpose it would not lead to any satisfactory accomplishment. For Yunnan, with its amalgamation of tribes, some of which are still quite primitive and the infusion of different cultural trends, is a source of material for the comparative study of religion. But with the present migration of population from other parts of China and the resultant influx of modern ideas and ways of living rapid changes have been brought to the inland province. Old beliefs and practices are being discarded and new ideas and ways are being adopted. What remains of local religious and social customs will soon disappear and if we do not make a careful study of them now,

they will be forever lost to the treasury of human knowledge and historians of later centuries will have great difficulty in bridging over this cultural gap.

So under the guidance and encouragement of President Francis C. M. Wei, the writer somewhat hesitantly embarked on this colossal task which is beyond any one man's strength. It is hoped that more competent people may take an interest in this field and more intensive and comprehensive studies may be made while it is not yet too late. If this brief study should be instrumental to the furtherance of this important branch of study, the writer would be more than repaid for his efforts.

2. Difficulties in Getting Reliable Material.

This study is not without its difficulties. First, there is the difficulty of procuring authoritative books on the subject. In fact there is as yet no special book dealing with the local religions especially their early beginnings and development. Religious beliefs and practices have been taken as a matter of no significance and ignored by Chinese scholars as being superstitious and therefore have not been described in writing. What we could find from such books as "A History of Tali District" (大理縣誌稿) and "The History of the Nan Chao Kingdom" (南詔野史) is either too sketchy or so highly legendary in nature that it can hardly be accepted as reliable. (There may be some first-hand information in the writings of missionaries and the accounts of Western travellers, but at the moment such sources are not available to the writer.)

Then, there is the language difficulty and the suspicious and non-cooperative attitude of the villagers. Oftentimes they give to your questions a misleading or evasive answer in regard to the native customs; for they look down upon things native, and feel offended in being regarded as members of the local tribe. The real difficulty, however, lies in the prevalent ignorance of the country folk in regard to their remote past. Their memory of the past is vague and uncertain, and when pressed with searching questions, they often return to you a blank, "I do not know."

Of course, there are the temples and monuments; they are always available and could be used for objective study. But unfortunately most of them are either in ruins as the result of repeated earthquakes or have been devastated by constant warfare especially by the revolt of the Mohammedans in the middle of the Ching dynasty, (1855-1873) when almost all the important local religious centers were swept away: temples burnt, images destroyed and tablets and

monuments done away with. So what remains of temples and monuments is mostly what has been rebuilt from the ruins and the historical value is greatly lessened.

3. Methods of Approach.

Under such limitations and difficulties the writer has been forced to content himself with whatever information he could gather from actual observation and personal inquiries. For a month or two the writer frequently spent half a day going around the villages near by and visiting all the temples within a radius of ten miles. Special attention has been given to the designs and nature of the temples, the images of the central Gods and attendant deities, the tablets and monuments that might give any inkling of the origin and history of these temples and the Gods thereof during the visits. Things of any importance or points of curiosity were jotted down for further study. A few printed manuscripts such as the titles of the Gods, the petitions and charms, the Taoist priests used to offer to the heavenly hosts for the propitiation of the people's sins, etc. were collected. Because of the lack of facilities, photographs have not been taken of the more picturesque and representative temples and of the activities of the major festivals, a thing highly desirable and even necessary to such a study as this.

All along in the investigation the writer could not help asking himself these questions; What gave rise to these religious institutions and practices? And how did they get so deeply rooted in the life of the people here? The answering of these questions naturally led him to the study of the ancient history and development of this province, and the expansion of Chinese cultural influence in the southwest. Besides consulting the generally recognized extant written records of the early history of this region such as "The Origin of the Peh Kingdom" (白國因由), "The History of the Nan Chao Kingdom," and "The History of Tali District," the writer is particularly indebted to the Hua Chung Chinese Department for valuable reference books such as "The General History of Yunnan" (雲南通志), "Tien Hsi" (滇繫), "Yunnan Tsung Shu" (雲南叢書), "The Annals of Yunnan" (滇雲歷年傳). The book mentioned last has been found useful: its author, after consulting all available books, arranges the important historical facts about Yunnan in chronological order, and it is on this book that the writer of this study bases much of his historical survey.

This historical survey throws new light on the subject; for then we discover what cultural connections existed between the local people and ancient China. This, in turn, directs our attention to the comparative study of ancient Chinese religious beliefs and practices and

our present local religious systems. By noting similarities between the two we may be able to trace out the origin and development of the religions of Yunnan.

This vertical or historical study should, however, be supplemented by a horizontal study. The religious institutions and practices of Tali should be compared with those of other parts of China especially of Szechuan which was the stepping stone for Chinese cultural influence in its passage to the Southwest. This horizontal study will help us to understand the general trend of the flow of cultural influence. It will add weight to the inferences based on the historical study.

4. Scope of this Study.

Before the writer actually got started on this work Dr. Wei outlined for him the course of procedure somewhat as follows:

1. The temples and gods, their origin and influence.
2. The religious calendar of Hsichow, including the big festivals and their significance in the life of the people.
3. A religious life cycle, that is the religious observances from birth to death of an individual.

This outline comprises practically the whole of the different phases of the religious life of the people—a programme for several years of intensive work. The present article deals mainly with the first part of the programme with special emphasis on the three important religions of Hsichow, namely Buddhism, Taoism, and the worship of Local Patron gods.

Mohammedanism, which is pretty strong in this sector, is purposely left out, not because of its insignificance but rather because of its familiarity. There is nothing particularly different in the Mohammedanism of Hsichow that deserves special attention except the history of its spread in this province. At the same time the exclusive and non-compromising spirit of the group is so strong that the Mohammedans always remain isolationists in the community exerting little influence on the religious life of the people as a whole.

II. ENVIRONMENTAL BACKGROUND

To have a clear understanding of the religions of Hsichow a general review of its environmental background is necessary.

1. Racial Background.

Because of the complexity and the mingling of different ethnic groups as the result of constant migrations and invasions from

outside it is well-nigh impossible to decide the present racial status of the people of Hsichow. Moreover, the inconsistency of the names applied to the tribes people of the Southwest in different historical records confuses the minds of students who attempt to trace their origins and development. Minchia (民家), the name by which the people of Hsichow are now called, probably means the civilized people of the place as different from Yichia (夷家), or Mantze (蠻子), the uncivilized tribesmen, or Keh Chia (客家), the sojourners from outside. They are particularly noticeable by their Minchia dialect which has incorporated into it many Chinese sounds and expressions and the ancient-style dress the women wear. At present many of the inhabitants can speak intelligible Yunnan mandarin, but Minchia is still the spoken language of this locality. The style of dress is also rapidly changing; only the poorer and older women wear the embroidered long coats and these they wear only on special occasions. The more educated and the well-to-do people have adopted up-to-date Chinese fashions.

Few will openly confess that they are of Minchia lineage and when they are questioned about their ancestry, they boldly say that their ancestors were originally natives of Nanking and they came to Yunnan with the Chinese imperial army early in the Ming Dynasty in the 14th century. This explanation may do for a few, but the origin of the majority of the people needs more careful study.

There are many theories about the origin of the Minchia of Hsichow. Mr. Fang Kuo Yu (方國瑜) of national Yunnan University, after proving at great length that the Minchia are the descendants of the Ancient Po Ren (濮人), thinks that their ancestors were really of Chinese origin. For according to the definition of the word Po (濮) it means a people who were sent out of China to exile to the Southwest and who were the highly civilized in the midst of the barbarians. This definition together with the language and the Chinese surnames which the Po Ren acquired from very ancient times lead Mr. Fang to his conclusion. There is another Chinese scholar who, after a comparative study of the sounds and social customs of the Po Ren and those of the ancient tribes people of Kwangtung, the Peh Yueh (百越) thinks that they were of the same race.

There is another group of Chinese scholars who maintain that the Nan Chao Kingdom (南詔) was really of the Wu-man (烏蠻) tribe which if not strictly Lo Lo (羅羅) in origin, at least belongs to the Tibetan-Burmese family. Mr. Ling Hsuen Shen (凌純聲) in his article, "A Study of the Wu-man and Peh-man of Yunnan in the Tang Dynasty", asserts that the Nan Chao was a branch of the

Wu-man tribe which is the present day Lo Lo. He bases his thesis on the "New and Old Tang Records" (新舊唐書) and the "Man Shu" (蠻書) of Van Cho (樊綽). With these as his starting point, Mr. Ling then finds support from the language and genealogy of the Nan Chao Kings, in which the linking of names is a special trait of Lo Lo culture. But it is interesting to note also in the same article, Mr. Ling differentiates the ruling class of the Nan Chao Kingdom from their subjects and concludes by saying that the Nan Chao royal family was of the Tibetan-Burmese group whereas their subjects, the white Man (白蠻), and our present day Minchia, were of the same tribe as the ancient Po Ren (濮人). Mr. Ling classifies the Po Ren, the Karens found in Burma, and the Chi Lao (仡佬) found in Hunan, Kweichow and Kwangsi provinces as a separate ethnic group under the title Po Lao (濮僚).

In passing, the writer takes leave to mention here the opinion of Prof. Pao of the Hua Chung Chinese Department as set forth in his two articles "Shih Po" (釋濮). Prof. Pao also thinks that the Po Ren were akin to the Lolo tribe because they were found exactly in the region where the Lolos have flourished from ancient times to our present day on the border-land between Szechuan and Yunnan. This topographical argument is to the mind of the writer not substantial enough because (1) as we shall see later the Po Ren were and are found in other parts of Yunnan outside of the Lolo region; (2) The Lolos may have moved in later and occupied some of the Po Ren's original habitat. According to Mr. W. R. Morse and Mr. Y. Yen in their article: "Aboriginal Ethnic Groups of Szechuan," the Lolos (they call them No Lo) were known in ancient Chinese history by the name of Liao or Lao and their original abode was "the territory which is now part of the border land between Szechuan and Shensi" To quote: "They first appear in Szechuan about the end of the first and beginning of the second century A.D. . . . In Szechuan they lived mostly in the area south of Lu Chow (瀘州) and Sui Fu (綏府). They are and were connected with similar races who lived in Yunnan and Kweichow" (華西邊疆雜誌八卷 117-119). This agrees with the tradition of the ancient Lolos of Yunnan known in Chinese history as the Tsuan (爨) who came to Yunnan from Shensi and became prosperous and powerful in Northeastern Yunnan in the Ching Dynasty in the 3rd century. Thus, they were not mentioned in the Han records when Tang Meng was sent to the southwest to deal with the barbarians and only Po Ren were found in the area he visited.

Many foreign observers and Chinese scholars are of the opinion that the people in Western Yunnan along our present Burma highway

to the north of Tali and even northeastwards to the southern parts of Sikong (西康) were originally of the Tai or the Shan race.¹ To quote from the Encyclopedia Sinica, "Shan is the Burnese name for a race found in Burma, Siam and China. They called themselves Tai or Thai in Siam. The Chinese name for them is Pai I (白夷)..... In China they are found in Yunnan, Kweichow, Kwangsi, Kwangtung and on the Szechuan borders." Thus, this group lived in very widely scattered areas in Southwestern China before the coming of the Chinese who after conquering some of them forced the larger part of the group to retreat gradually to the Southwest. Some of them settled down in Chinese occupied areas and gradually acquired the Chinese ways and customs and became "absorbed in the Chinese race."

THE PO REN

In ancient times the tribespeople in Yunnan who first came into contact with China were known as Po Ren (濮人). For example in 129 B. C. when Han Wu Ti sent his General Tang Meng to the Southwest the people he came into contact west of Yeh Lang (夜郎) which is present day Kweichow, were called Po and the road he cut open to reach them has since been known as Po Tao (濮道) which later scholars proved to be on the border between Southwestern Szechuan and Northeastern Yunnan. Now Po Ren (濮人) was the general name given to the chief tribe found almost all over the province of Yunnan and in parts of Szechuan at that time. They were also called different names according to the place of their abode such as Kunming Man (昆明蠻), Ngai Lao Yi, (哀牢夷) etc. But historical records of the Han and Ching dynasties that has any dealing with the tribespeople of the Southwest generally used the name Po (濮) until the third century of the Christian era when the Tsuans (爨) rose to power in eastern of central Yunnan. Then we begin to notice the Po Ren moved westwards and became particularly prosperous here afterwards in the region around present day Erh Hai (洱海) and extending northeastwards to the South of Sikong (西康) known in ancient Chinese history as Hsi Kunming (僞昆明).

After a long lapse of three or four centuries when we came to the Tang records the tribes people in western Yunnan were called according to their place of abode and historians added to each of these groups the footnote of Po Man (濮蠻) or white Man (白蠻). This little change was most probably due to the fact that the Chinese

1. Foreign observers, such as Major Davis in his book "Yunnan, the Link between India and the Yangtze," Dr. W. Chifton Dodd in his book "The Shan Race" and Mr. W. W. Cochrane in his book, "The Shans" Chinese scholars such as Mr. Ting Wen Kiang in his Tsuan Wen Chun Kan (丁文江 羣文叢刊) are all of this opinion.

character for white (Po 白) is much easier to write and to recognize than the original Po (復) of exactly the same sound. Professor Fang Kuo Yu (方國瑜) of the National Yunnan University, in his recent article "Po Ren and Potze" (濮人與白子)² affirms that they are really of the same tribe and that Potze or Po Ren was the ancestor of our present day Minchia. He quotes from the "Tang Hui Yao" (唐會要) and "Tai Ping Huan Yu Chi" (太平寰宇記) that the white Man lived in villages and walled small towns independent of each other that they knew a little agriculture and that they spoke a language very similar to the Chinese although with wrong tones, and that Wang (王) Li (李) Yang (楊) Chao (趙) and Tung (董) were the leading families among them. These records are very informative about the tribes people and they show very strong reason for us to believe that our present day Minchia are descendants of the ancient Po Ren or White Man.

When we came down to the Yuen dynasty in the 13th century, the people whom the Mongols conquered were again called Po Ren (濮人). Besides it was recorded in the Yuen history that the last of the Tali Kings, Tuan Shih (段實) who surrendered to the Mongols and was appointed consequently to continue to rule over his own tribes people, was also a Po Ren (濮人). Not only so, all the historical and official government records in the Yuen dynasty used Po Ren (濮人) as the name for one of the major tribes in Yunnan (the other being the Tsuan). There was then a kind of local troop trained by the Mongols to take over local garrison duties in the province and not supposed to be transferred elsewhere. This was known in history as the Tsuan Po Army (寸白軍即蠻濮之訛). From the districts where they were stationed, we can see for ourselves that the Po Ren lived in very widely scattered areas in Yunnan but especially in Tali, Ho Ching (鶴慶), Meng Hua (蒙化) and Tsu Hsiung (楚雄). Another Yuen historian, Li Ching (李京) in his "Survey of Yunnan" (雲南志略) mentions the Torch festival of the Po Ren on the 24th of the 6th month which according to Prof. Fang should be a conclusive proof of the Po (濮) ancestry of our present day Minchia.

But who were the Po Ren? In recent years graves of the Po Ren or White Man have been discovered in southern Szechuan. After study scholars have come to the conclusion that the Po Ren were also a branch of the Thai Race. Here let me quote Mr. David C. Graham in his article. "Historic notes on the Po Jen." "We therefore conclude that the wooden coffins are those of a branch of the

2. 見廿八年十月十二益世報邊疆週刊第四十,四十一期

Thai Race who were and are called Po Jen (蠻人) in southern Szechuan and whose descendants in Yunnan province are called the Pei I (白夷) or Peh I (擺夷)."³ From the pottery discovered in the graves, Mr. Graham also thinks that the Po Jen were a people of comparatively high culture.

Here the writer likes to add his own findings from personal investigation. In one out-of-the-way village the writer happened to find inscribed on the temple monument that the local patron God of that village was a great general of the Po Kuo (樊國). This reveals to us the deep-rooted traditional belief of the local people of their "White Race" lineage, no matter how hard they try to deny it. Another thing the writer constantly encounters during his visits to local temples is the worship of the images of their ancestors of the local people.

These images generally have nine dragons coiling on their heads. This is also an indication of the traditional belief of their Shan ancestry; for according to tradition the Ngai Laos believe themselves to be the descendants of the nine dragons. Now the Ngai Laos were also of the Shan Race who went to Chinese imperial courts to do homage with their kinsman, the King of the Shan tribe, (Notice here the "Shan" which appeared in the Later Han records as 掸人) as early as 52 A.D. From 97 A.D. the Ngai Laos were under Chinese rule and Chinese cultural influence until the 8th century when Nao Chao rose to power and ruled over the whole of Yunnan from Tali until the Mongols conquered them.

From the account given above, the conclusion can be drawn that originally the people of this region were mostly of the Shan or Thai family, and the Minchia of Tali, because of their mingling with the Chinese race and adoption of Chinese culture, are the most highly civilized group among them. What is clear is that the origins of the Minchia are very complicated, and that the Minchia people have to no small extent come under Chinese cultural influences.

The writer is inclined to accept the last mentioned conclusion, but obviously this problem of the origin of the Minchia is a problem for specialists. From the discussion it is sufficient to see how complicated their origins are and how highly they are tinged with Chinese influence.

3. Journal of West China Border Research Society Vol. VIII.

THE MINISTRY IN WAR TIMES.*

CARLETON LACY

TRAINING the Ministry. The Church in these southeastern provinces is not unmindful of its need for a trained ministry. Many steps of various lengths and of different directions have been taken to meet this need. In fact, among the workers already in the field there was a fairly large proportion of pastors and evangelists who had some specific training for the ministry in which they were engaged. For example, in one group of thirteen appointed pastors it was found that ten had been to theological school, that two were university graduates, and that all but one or two had the equivalent of a senior middle school education. Even among such a group there were relatively few who seemed able to minister to the needs and tastes of the student groups who had migrated into their parishes. Repeatedly school teachers told us that their students attended church very loyally but not enthusiastically nor profitably. Said one missionary, "The pastor is having a hard time holding the attention of our students. They simply aren't interested in what he has to say. He doesn't appeal to them at all. We *can* make them go to church but he can't hold them. We *don't* make them go to church and he is probably getting discouraged." The schools were tending to organize their own worship services because it seemed to them impossible for a pastor to preach to the regular members of his congregation in a manner or with a message that could at the same time reach his members and the student group that attended the church. Even the preaching by missionaries sometimes seemed to be alien to the thought-life of the groups approached. There was no surprise, therefore, in discovering that very often churches and missionaries in this field held to a standard of training for the ministry rather remote from that set down in the Survey of 1935—"Education for Service."

This standard claimed to emphasize religious experience rather than academic education. In one city the mission conducted two affiliated Bible training schools. For the girls there was a six years' course. Those who completed that course might enter the higher school which was mostly for boys: out of 24 students registered, 3 were girls. It was expected or desired that all students entering this higher school, whether boys or girls, should have the equivalent of a junior middle school education, "but this is not required." A Bible school in another province reported "about a dozen boys," of

*This is chapter III in the report of a Survey of the southeastern provinces, made by Bishop Robin Chen and Bishop Lacy, now being published under the title, "The Great Migration and The Church Back of the Lines."

primary school grade, some of them so recently won to Christianity that they did not know the books of the Bible when they entered the school. They were being trained to take the gospel back to the tribes from which they had come. Another one of the provinces visited had a gospel school in session training lay workers for evangelistic bands who were to supplement the efforts of the pastors to bring the Christian message to the villages and if possible to revive the work of the churches.

Theological Schools. On the other hand there were three recognized theological colleges carrying on regular work in this field. The Fukien Union Theological Seminary, with its affiliated Foochow Women's Bible Institute, was doing regular work at Foochow from which all registered schools had evacuated. The South Fukien Theological Seminary had moved to a remote village in the south hill country of Fukien near Hochi. Canton Union Theological Seminary had moved for a short time to Shatien in the New Territories, but soon went on to Hsichow in western Yunnan (see Chapter VI of "The Great Migration and the Church in West China").

Of the two theological schools in Fukien province no detailed discussion is called for. The evacuation of the Amoy school early in 1938 has resulted, as one of the teachers wrote, "in making the students more rural minded. . . . and we have been able unexpectedly to help the up-country long neglected churches in various ways. It is interesting to see changes we had long hoped for." Before the evacuation there were 23 students enrolled. The attendance increased to 25, but a large class graduated last year, bringing the present student body down to 20. Of these 5 come from the Swatow area where it was found impractical to continue a theological school, three of the students having walked for 13 days to reach the school. Two missionary teachers (one with his wife) have travelled inland with the institution. The theological seminary at Foochow remained there when all middle schools and colleges moved to the interior. This imposed some burden upon the administration, for in line with recommendations of the 1935 Survey Report a combined curriculum had been worked out with the Union Middle School where theological students take the second and third years of the five years' course. There has been no serious interruption of work in either institution, although they are now a full day's journey apart. There are but four students this year in the entering class, 14 in the Middle School years, and none in the last two years which have just been added. In the first year the students join in class work with the students of the Women's Bible Training School and with those of the one-year course of the Foochow Divinity School. This latter institution is

working on plans to reorganize and provide for a higher grade school to which graduates of senior middle school will be admitted for three years of study and a graduate year of field work corresponding to a medical internship. There are questions in some quarters whether the constituency of the Sheng Kung Hui in Fukien is sufficiently large to provide sufficient students to justify such an undertaking on a provincial basis and whether the financial and personnel resources can adequately staff a theological college of that grade. The leadership of the Church, however, believes there must be a higher grade of ministry trained, and that it is not in theological training that union with other denominations can be encouraged to the best results. No suggestion was anywhere heard that it might be practical to unite the two theological schools in the northern and southern parts of the province although language barriers are falling away.

THE CENTRAL CHINA UNION THEOLOGICAL SEMINARY

The Central China Union Theological Seminary is a truly immigrant institution. After moving from its home in Wuchang it crossed Hunan province and ultimately found a congenial location at Lingling, using buildings of both the missions in that city. A bombing raid over the city proved fatal for two students living in the Sheng Kung Hui premises. The erection of a mat-shed chapel and the conversion of other mission property now gives the school adequate though plain and crowded accommodations in the beautifully wooded hillside compound of the Methodist Mission.

At the time of the Survey Team's visit the enrolment of the school at Lingling was 21 (an additional 14 had been accepted for the newly organized Wuhan branch located in Hanyang). Of these 11 were new students in the fall of 1940. Four of the 21 were women. These figures compare favorably with those reported by the survey of 1935 which showed 17 students of whom 3 were women. The statement has been reiterated that the constituency of this school cannot absorb the output of the theologically trained men and women if the enrolment goes much over 30. The war, however, has to some extent changed the constituency, not the cooperating bodies in the support and management of the institution, but the churches and areas that might reasonably expect to draw their trained leadership from this institution.

In the first place its removal to southern Hunan puts it geographically in a favorable position to bid for the students from the Methodist field in Kweichow and northeastern Yunnan. Nine students in the entering class are from that constituency. Some of them were on the road for three weeks, and they came further in travel time

to attend this school than they would have had to go either to the West China Union Theological College at Chengtu or to the Canton Union Theological Seminary at Hsichow. But the travel probably cost them no more, or little more, than to go to either of those schools, and the living costs at Lingling were considerably lower than at either of the other places. A second element is the moving of the Canton Union Theological Seminary to the far western part of Yunnan province, which makes it very much nearer and more natural for students from the Methodist field in northern Kwangtung to get their training at Lingling. The difficulties of breaking through the coast blockade, and the transportation now available across the southeastern provinces likewise make Lingling the most accessible place for the large Methodist constituency of Chekiang to turn for their training. The students from Wenchow were said to have some language difficulties in their efforts at rural field work, but practice or the shifting of assignments was expected to overcome the handicap. The battle lines are now so drawn as to make the Scotch Presbyterians who are somewhat dependent upon this school somewhat cut off from it; one of their graduates of last June, finding it difficult to return to his own field, was given appointment in a Hunan Methodist Church. This Presbyterian mission has given a subsidy grant to the school, although it is not officially a cooperating body. The London Mission this term has no students in attendance at Lingling but provides one Chinese teacher. The foreign staff of four are provided by the Methodist and Reformed churches (Hsun Tao Kung Hui and Reformed Church in the United States). Two of the largest pieces of church work in the province have been carried on by the Evangelical Church and the Church of Christ in China in affiliation with the American Presbyterians. The Sheng Kung Hui affiliated with the Church Missionary Society also carries on in several cities and is one of the churches at work in Lingling. These three bodies, however, are not officially associated with the Central China Union Theological Seminary.

One element in the situation which appears to have been a point for discussion in many places for many years is the academic standard or scholastic requirement for entrance to this theological seminary. As stated by a member of the faculty, this has been an obstacle to securing a working agreement with Nanking Theological Seminary, for the school at Lingling (and presumably the branch in Hanyang) is "largely dominated by the Methodist conviction that experience rather than schooling is the right basis for theological training and entrance into the Christian ministry." This conviction was given in other words by a missionary in Yunnan as the chief reason for students' going to Lingling rather than to Hsichow for their training,

although the Methodist Church is a partner in both theological schools. It was given also by a missionary in Kwangtung as one reason for his preference for the Lingling school. Otherwise stated, students are accepted on the basis of their experience and their individual examination rather than on the basis of what schooling they may or may not have had. On that basis the faculty claims to have found that a man with only higher primary schooling sometimes is best prepared and makes the best record in the seminary and after graduation. Against this point of view a missionary from one of the non-participating missions when lamenting the lack of adequate leadership in the Hunan churches remarked that the Union Theological Seminary is not well attended and does not have a highly educated student body. He followed up that statement by emphasizing the critical condition in the provinces because the few Christian middle schools were not turning many graduates into the ministry, although the mission was prepared to subsidize them where the local churches were not yet capable of self-support.

As a refugee institution, like so many other schools, the theological seminary felt seriously the handicap from a very inadequate library and a lack of text-books and other equipment. Even Bibles and hymn-books had been very difficult to obtain through many months. Yet the spirit of both faculty and student body seemed to be one of courage and enthusiasm for their work and of real satisfaction that they had come here, despite the fatalities from bombing above referred to and the personal privations that were being experienced so far from the throbbing life of the city center from which they had moved.

Inadequate Missionary Force. The lack of an adequate force of trained pastors and other church leaders calls strongly for a reenforcement of the efforts in theological training. There was no indication that there was in the southeastern provinces any strongly felt need for more theological schools. There was a conviction that more capable students should be recruited for these schools and that the men and women who graduated from these schools greatly needed the continued training in service that can be provided by close friendly skilful guidance by the recognized leadership of the Church. There was every indication that in much of this field there was an inadequate force of foreign missionaries.

While travelling in Szechwan and talking with the pastors in that province the Survey Team gathered the impression that the presence of missionaries in the direct church work had sometimes become irritating to the pastors. Statistics were cited to show that the number of missionaries was out of all proportion to the number

of employed Chinese workers both in the colleges and in the churches. Against the figure of 352 foreign missionaries there were said to be only 365 paid Chinese workers of whom but 91 were pastors. The country back of the lines in the southeastern provinces shows a very different situation. No statistics could be assembled, because the battle line had cut across ecclesiastical areas and provincial lines. But nowhere was there heard the slightest intimation that there was anything like an adequate force of foreign missionaries. On the contrary, repeated requests were made to secure the allocation of more missionaries to this field, and the phrase "neglected and forgotten part of the country" was used with especial reference to the dearth of missionaries. Across the whole southern part of Anhwei province crossed in making the survey, only one station was found to which the China Inland Mission has assigned four foreign workers. That mission was very much better represented in Kiangsi province. Yet the largest city of the province claimed but one missionary couple, and the war-time provincial capital had but one resident missionary. The Christian Mission in Many Lands had several missionaries at work back of the lines. The Sheng Kung Hui, however, had no missionary in the southern part of either Kiangsi or Anhwei province, and the Methodists who still had eighteen foreign workers in the two stations at the northern end of Kiangsi had only two resident and one part-time travelling missionary for all of their work in the unpenetrated areas of the province. The temporary provincial capitals of six provinces counted a total resident missionary force of less than thirty, including wives and those who were travelling in the surrounding districts.

The migration of two Christian colleges to the western part of Fukien had brought a large increase in the number of missionaries in the two cities to which they moved, but until a few weeks before the visit of the Survey Team the Fukien Christian University had been having the services of only three foreign missionaries, a professor and his wife and a single lady. Apart from these college professors the two large American missions at work in western Fukien had only ten missionaries and two locally employed foreign workers on the field at the time of our visit, although farther east and south in the province there was a considerably larger number. The Sheng Kung Hui had ten or a dozen resident missionaries in this western part of Fukien.

Missionary Migration Inadequate. To be fully appreciated these figures need to be studied with the map of the country so as to envisage the large area and the vast population involved, and with the other chapters of this report that describe the opportunity and the

migration of schools. They should be considered, too, against the fact that before the war there were in Foochow nearly eighty missionaries, of whom only about twenty have moved inland with the great migration, none of them going to the new provincial capital; and that in Canton before the war there were approximately 150 missionaries of whom only one has gone to the new provincial capital and a few others to inland cities. In all the field traversed by the Survey Team across seven provinces we met only twenty or twenty-two missionaries who could be said to have come into their present residence and work as part of the great migration. Of these eight were at the Fukien Christian University, four at Hwanan College, and three at the Central China Theological Seminary. We learned of perhaps a dozen more immigrant missionaries working in places within these provinces back of the lines which there was no opportunity to visit. In other words, although the population in many places was said to have doubled, the provincial offices with their hundreds and thousands of employees in these seven provinces have all migrated, multitudes of government school students have come into this area, new business, banking and industrial concerns have developed, yet except in connection with a few educational institutions the migration of foreign missionaries into this vast territory back of the lines has been almost negligible.

This failure to strengthen the missionary force at this critical time has had an unfortunate effect upon the Chinese leadership. The churches have been taxed to meet the big immigration, much of which is destitute. The pastors have been called upon to carry heavy responsibilities in the administration of relief. They have had their churches and homes destroyed, they have been under the strain of repeated bombing raids, they have seen many of their substantial church members move away, they have faced a steady rise in living costs that has driven many of them deeply into debt. Some of them have been deprived of the customary annual gathering of workers for conference and inspiration. They have not had the usual visitation from the acknowledged leaders of the Church. The supplies of literature have been almost completely cut off. They have shared with their people all the anxiety for their country hard pressed by military aggression, some of them with members of their immediate families killed or long unheard from. The strain upon these men and women who have been called to shepherd the flocks and lead in the work of the Church has been terrific. They have needed and wanted the counsel and comfort of their missionary friends. All too few of those friends have found it possible to cross the battle lines, or to break away from the care of the refugees and the needy in the occupied areas. They

have not felt justified in leaving such remnants of institutions as remained behind, or in deserting those workers who were menaced by the presence of alien military forces. And new recruits have not been coming into this country back of the lines. So the Survey Team felt deeply, that so far as missionary reinforcements were concerned, this was rightly called a neglected field, and that the missionary migration had not nearly kept pace with that of the general population. The most conspicuous result, along with the failure of the Church to measure up to the new opportunities and challenge offered by the great migration, is the failure of the ministry to measure up to the task imposed upon it by the Church.

SUMMARY OF CHAPTER III

Many well-educated pastors appear to be unable to minister to the needs and tastes of the students and other young people who have immigrated to their parishes.

There is a good deal of training which emphasizes religious instruction and experience with comparatively little emphasis upon either the academic or cultural or technical aspects of the all-around ministry.

Three well-established theological seminaries in this field should be capable of providing the trained ministry needed. In some respects the immigration has brought these schools into more direct and convenient contact with the constituency which they seek to serve.

There was a widely felt need for more young men to be well-trained for the ministry and that greater attention should be given to the constant training in service of those who have been appointed to pastoral responsibility.

This calls for an increase and strengthening of the missionary force. In much of the field there was an inadequate force of foreign missionaries.

The immigration of missionaries to work back of the lines has not kept pace with nor been comparable to either the migration of Church institutions or the general population.

The failure to strengthen the missionary force has had a debilitating effect upon the Chinese Church leadership. To this neglect may be charged much of the failure of the Church to measure up to the task imposed upon it and the opportunity offered it by the great immigration.

CHURCH UNITY

A. BAXTER

BISHOP Hall's article, "Why I am not a Reunionist" in the last issue of the Chinese Recorder should at least stimulate us to renewed consideration of a subject which is regarded by most people these days as of considerable urgency. The Christian Church today is facing a terribly divided world, and the question is being asked "How can a divided Church hope to lead a divided world into Christian unity?" Admittedly this is no new question, but it does seem to call for a realistic answer in times like these. Church unity is being discussed in our home lands with a great deal of earnestness, and I for one agree with a writer in one of our religious journals when he says—"Something has got to happen before long to demonstrate to the world the way of unity or the churches will lose the supreme opportunity of serving this generation."

Taking Bishop Hall's article as a whole, my chief difficulty with it arises from what seems to me a wrong way of approach. When the spies returned from viewing the Promised Land they told a story about giants and as a result a good many of the people wanted to stay where they were in their tents. A wiser and more courageous leadership however prevailed and the "close up" of the giants turned out to be less alarming than the far off and imaginative view. It seems to me that in his article Bishop Hall first sets before us a picture of "Reunion" as meaning a huge organization set up in defiance of both "time and space" and making impossible endeavours to "control, inspect and correct faults" throughout its world wide constituency, and then tells us to be afraid of it. It may be that this picture corresponds with the idea of reunion held by Bishop Hall. It may be that to him reunion must mean in some real sense to return to the fold of the Roman Catholic Church with its world wide organization, but such is by no means the only possible idea of a united Church. It may be for instance that we can find a better analogy in the growing unity and yet self direction represented in the British Empire. At any rate I feel that in identifying the ideal of a united Church with something approaching the organization of the Roman Church Bishop Hall is guilty of the fallacy of the "giants" and moreover is unnecessarily discouraging to those who are working for union. I would suggest what seems to me a more realistic and indeed a more Christian way of approach.

"A man never goes so far as when he doesn't know where he is going." This saying contains a very fundamental Christian truth. If I were to be asked the question "Do you believe in Church union?" my reply would be a strong affirmative. If, however, the question

was pressed as to what kind of united Church I believed in, while I might emphasise certain principles which I felt must receive recognition in the united Church, I would have to say that I do not know. Surely if union is to be real we cannot say in advance what the united Church is to be like. If ever we attain to Church union we shall have to "grow" the united Church and that with a good deal of reference not only to our present ideas but to things that come down to us from God out of Heaven. In this achievement as in other things we walk by faith and not by sight and we do not need to see the "distant scene". Our Lord prayed that His followers may all be one, but he has not defined the unity in terms of organization.

BELIEF IN COOPERATION

His conception of the united Church I think is largely responsible for what I feel to be an unreal antithesis in Bishop Hall's article between Cooperation and Reunion. If the united Church is such an impossible affair then of course it is waste of time to go on talking about Reunion. But if the approach I have suggested is to be followed then both discussion and cooperation have their place. I agree with an American writer on the subject of union when he says "A person who talks reunion without being willing to inquire into ways and means of effecting it is a heretic," and no doubt there are some people who are this particular kind of heretic. So far as my observation goes, however, it is the people who discuss union who also cooperate most heartily in common tasks. If there are some who only talk are there not also some who only cooperate? Why then be one sided in the matter? Besides "can two walk together except they be agreed?" and how can agreement be reached unless they talk of the things they most surely believe? Bishop Hall's sweeping statement seems to imply the strange idea that when people cooperate their impulses are good, but when they cooperate to the extent of organic union it is otherwise. Isn't that rather like saying to a young couple that walking together in love is excellent, but marriage is of the devil? I believe in cooperation, and by all means let us have more of it, for it is mainly through cooperation that churches have come to unite. But surely no small part of the cooperating process where unions have taken place has been the time spent in conference together when viewpoints have been explained and a basis for organic union worked out.

While I agree that the existence of separate churches or denominations has been productive of good and that they have stimulated Christian activities in a number of directions, I cannot feel quite so complaisant as Bishop Hall seems to do about our "divisions." So far as they are the expression of differing interpretations of Christianity

doctrine or of the different mental and spiritual aptitudes of people they have some justification, and what they stand for will have to receive recognition in any united Church of the future. To say that they have been caused mainly by the "inexorable conditions of time and space" seems to me almost a fantastic reading of Church history. It remains to be said however that there is no division of the Christian Church which has not given evidence of the spirit of disunity and the sin of uncharitableness at some time or other. God made us different, but He also made us one in Christ Jesus, and the various churches still need to understand, respect and love one another more than they do. Whether we ever reach the kind of unity represented by one Christian Church or not, surely we could reach a greater unity. The first step might well be some form of federation based on a mutual recognition of each other's churchmanship by all the churches. Can we all say we are ready and willing for this? If not, then do we not still need to ask God to make us so and to forgive us the sin of our divisions?

Is it a possible conclusion from the situation regarding Church Union in the world today that "space and time" is a determining factor? Is it "space and time" that is delaying the formation of the South India United Church? I can find no evidence that would support such a conclusion, and, as the Edinburgh Conference on Faith and Order puts it, this scheme "deserves particular attention and study because in it an attempt is being made to include within a united Church communions holding to the episcopal, the presbyterial and the congregational principles."

Last September, after three years of preliminary work, there was established in England "The Free Church Federal Council" which represents some seven millions of Free Churchmen in all parts of Great Britain, and will act for them on all cooperate matters. The unity of aim, purpose, witness and work which this new organization has already achieved was stated to be "the first step on the road to more formal union." Is "space and time" going to stop such a development? Is "space and time" the chief thing that we have to contend with in the hopes some of us entertain regarding future developments in the World Council of Churches?

"Space and time" did not prevent Christian missionaries and Chinese Church leaders from turning a movement for a united Presbyterian Church into a union of a number of different churches under the name of the Church of Christ in China, and the united Church still grows.

I realize that Bishop Hall's use of the space and time consideration is directed more to the particular kind of United Church he has in

view, but the whole tone of his article seems to me to discourage union effort, and this I think is unfortunate.

I cannot but call to mind a memorable meeting during the Tambaram Conference when we listened to a moving appeal from the younger Churches for Church Union. I need not quote it, but there is one paragraph in it that to my mind is deeply disturbing so far as it is true.

"Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole hearted support and blessing of those through whom the churches have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union."

The response of the whole Conference to this appeal was

"that in view of the evident leading of God and the supreme urgency of the call for organic union on the part of the younger churches, the older churches take this to heart with the utmost seriousness, in the fields of prayer, thought and action."

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GETTING UP-TO-DATE ON WEST CHINA

MABEL RUTH NOWLIN

RECENT years have brought so many new factors in the development of the Church in West China, that it seemed time for a re-evaluation of the work for women and children. For four months preceding Annual Conference in January 1941, a Committee with Chinese and missionary members constructed questionnaires and succeeded in getting them filled out not only with amazing cheerfulness, but with the remark heard more than once,—“How interesting this is!” Here are some of the observations:

1. An awakened rural church membership is found in selected places where the two Conference Evangelistic Teams of men and women have conducted meetings during the past three years. This brings the possibility and need for lay training throughout the four Conference Districts (Chengtu, Tzechow, Sui-ho and Chungking).

2. Under the New Church, the larger place for women in the church life calls for more development of both the lay and paid leadership in more vital spiritual life in home and church, expressing itself in the community and in participation in the world-wide task of the Methodist Church.

3. Although the majority of churches are in county-seat (hsien) cities or large market towns, there is an increase of interest in the open country, where 85% of the people live. Experimental parishes started within the past two years in Lung-ch'uan-yi and Hsin-lung-ch'ang with help from the Union Theological College and National Christian Council, are experimenting with church programs ministering to the religious, social, mental and physical life of the people.

4. Cooperatives (both Rural Credit and China Industrial) welcome help from the Church in Cooperative education of their members and in developing the Cooperators into honest, trustworthy people able to work harmoniously with others. At Lung-ch'uan-yi the Government authorities have turned over to the pastor the Cooperative education of the Rural Credit coöperators, giving him a free hand to put as much religion in it as he chooses, if that is what will make trustworthy members. In Chengtu the Industrial Cooperatives have rented the Hwa Mei Methodist School building, just across from the church. The church is proving a real home to scores of young people of the training classes, and the Epworth League is largely composed of them. When they have finished their training and started Weaving, Spinning, Towel-making or Embroidery Cooperatives, they have invited the pastor and bible woman to come twice a month for a religious service in their Cooperative workshops. Although most of the girls had had no previous contact with Christianity, some of them have scheduled "Evening Prayers" as part of the daily schedule of one of their newly established Coops. Cooperatives and their families offer a new field for the Church. Experts affirm that Cooperatives succeed best where there are more ways than merely the economic in which the members work together. So the Church as a working fellowship is an asset to the developing of the cooperative spirit, and contributes directly to the economic rebuilding of the nation.

5. The influx from other provinces of millions of people to Free China has brought a goodly number of Christians. For the most part these are people of middle or upper classes. Some of them were previously workers in Christian churches or schools, and have proved a welcome addition to the too-limited supply of Christian workers in Szechuan. Most of them are lay people who need to be "put to work," though the feeling of being here only temporarily is not conducive to taking much responsibility or to sustained effort.

6. Through the centuries China's strength has been in her homes. The disruptive forces of these war times are disastrous to homes. If the nation is to be reconstructed, there must be more thorough-going work in Christianizing homes and in training young

people in Christian home-making. There is need for a Demonstration Center for research and for training of women leaders in Christianizing the Home work.

7. The development of the Public Health department continues steadily and with encouraging results. Since the beginning of it in 1937, under the supervision of Alma Eriksen, seven centers have been opened in strategic places, staffed with two women doctors and ten Public Health nurses and mid-wives. The 21,000 treatments they have administered during the past year indicates growing interest in this form of Christian service to the community.

8. The School of Midwifery, in its attractive building that was designed and built by Dr. Marian Manly in 1939, is full of students. The hospital in connection with it is well filled, too. But the evacuation from Chengtu of so many of the better paying patients, the very greatly increased cost of supplies and increase in salaries of the staff call for an emergency grant if the institution is to continue its splendid work. Hitherto it has been self-supporting, but for these war times a subsidy is needed.

9. The rapid growth of West China Union Theological College from 4 students in 1937 to 75 in 1941 gives promise of furnishing in time the leadership required to cope with this new day. The Methodist Church is one of the 5 denominations cooperating in this union institution.

10. A special Committee made a study of Fidelia Dewitt Womans School in Tzechow. Since 1934 this has been an industrial school teaching women to use machines for stocking and towel weaving. The machines for the weaving were not obtainable by the women after finishing the course, so it did not achieve the purpose of equipping women to earn their living. The cotton used for weaving is not a local product and importing it is too expensive and difficult for the women. However in the city there are many women between the ages of 18 and 35 who desire more education, and are the kind to be trained as Christian home-makers and lay workers of the Church. The staff of the school are anxious for the school to emphasize training for Christian living in home, church and community more than is possible in a technical industrial school.

11. The Womans College of West China University, which started with 8 students in 1925 now has 240. The acute problem of dormitory space for so many girls will be solved next autumn when Conroy Memorial Hall the generous gift of Mrs. A. T. Conroy of Philadelphia, will be ready for occupancy.

12. The increase in quantity and quality of government Primary Schools, and the difficulty in securing enough Christian teachers make it advisable to reduce the number of Primary schools receiving mission subsidy. At the same time the method of work for children could well be changed into a Church-centered program of religious education for children and their parents. In Chengtu there are 160 children from two nearby government schools who come three times a week for games and Neighborhood Sunday School. In some other cities there is possibility of a similar program if there were leadership for it.

13. Two years ago the Chengtu and Chungking girls high schools evacuated to rural places some 20 miles from the cities. In thatch roofed buildings, with only vegetable oil lamps, but with magnificent scenery as a setting for their schoolwork, there is marked growth in the religious life of the schools as well as increase in enrolment. The wisdom of the decision of 1934 has been evident in these years of rising costs of conducting high schools, i.e. that the appropriations for West China and the missionary and Chinese staff were sufficient for maintaining only three high schools,—the senior high schools in Chengtu and Chungking and the Junior High School in Tzechow, and the high school in Suining would have to close.

But the war has brought new leadership through the coming of two missionaries and good Chinese staff of Rulison School from Kiukiang in the Yangtze valley, to Suining. The closing of several girls high schools maintained both by the Methodist Church, South and the Womans Foreign Missionary Society in East and Central China makes it important to have a place in Free China for training women leaders for the present, and for the future when the day comes to return to East and Central China. For the high school of 250 girls now in Suining, the portion of Rulison School appropriation that is available is far from sufficient. They ought to have an additional grant of \$1600 U.S.A. currency to maintain their good school.

14. The most cataclysmic changes have come to Chungking in the past four years. When it was just blossoming as the new capital of the nation, it was so mercilessly bombed month in and month out that much of it resembles San Francisco after the earthquake. The Methodist Institutional Church, parts of the General Hospital and some of the girls and boys school property have been badly damaged. Whole residence blocks have been wiped out. But the spirit of the people is as determined as ever, and the excellent solid rock air raid shelters have been very successful in protecting the people. The little

church on Dai Chia Nang is the only church in the entire city that is left standing, and there has long been the need for re-modeling or enlarging.

Now what recommendations would you make in the light of these observations? After being discussed by the Womans Conference and the Field Committee, the following were the decisions that are now in process of being carried out:

A. During 1941 a Lay Training Institute is to be held in each of the four Districts at the time of District Conference. These are to be under the direction of the Conference Secretary of Religious Education, Dr. Daniel Lee.

B. A rural Demonstration Center for research and training women leaders in Christianizing the Home Work, under the direction of Dr. Irma Highbaugh is to be established near enough to Chengtu to enable women students of the Theological College to use it for their rural field training. The Womens Division of Christian Service is asked to make a recurring grant of \$1100 U.S. currency for a period of at least five years for this work.

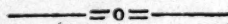
C. That the purpose of Fidelia Dewitt School at Tzechow be changed from an Industrial School into an Adult School of Christian Home Making. A curriculum committee is to work with the staff in making it a school for genuine Christian living and volunteer service.

D. To employ as evangelistic workers only those whose preparation is not below that of Junior Middle School grade. All others of lower grade should be partially or wholly volunteer workers, or employed by the local church and not supported by general funds. We favor developing local women to take greater responsibility for the evangelistic work which has formerly been done by paid workers.

E. That the number of Primary Schools be reduced, and Church-centered programs of religious education for children and their parents be started as soon as possible. An urgent request has been sent to the Theological College to offer in their Refresher Course the training necessary to equip successful Primary School teachers for conducting such a Church-centered religious education program.

F. That the high school in Suining be maintained with the staff now carrying on there so well, and that an annual grant of \$1600 U.S. currency be made, to supplement the amount now given by Rulison School.

G. That a study be made of the total church situation in Chungking, and recommendations in regard to work for women and children be made on the basis of such a study.



PLACING STUDENT SECRETARIES IN ISOLATED UNIVERSITY CENTERS

KIANG WEN-HAN

IN November, 1939, the National Christian Council called together a group of responsible people of the Christian organizations in Shanghai for a series of meetings, which led to the organization of the Consultative Council for Western Provinces. The discussions of this Council covered a wide field. At the very first meeting on November 28, 1939, I had the privilege of presenting a paper on "The Challenge of Isolated University Centers in War-time China." This immediately aroused the interest of the various Christian groups and it was agreed that special appeals should be sent to the Mission Boards and Churches to raise the needed funds to meet the unprecedented challenge for student evangelism in the interior.

The migration of the universities from the sea-coast to the Western provinces since the war broke out in 1937 has become very well known. Most of the Government universities have now settled down in small "hsien" cities and even rural districts. In these places, they are comparatively free from Japanese aerial bombings, although accommodation and facilities are limited and primitive. In all my trips to West China during the last three or four years, I have found that the Government universities present an open-door to Christian workers. In practically every institution, you find a nucleus of Christian students and Christian professors who will cooperate in a student work program. The university administration and the non-Christian students are usually very cordial. Unfortunately, in most of these places the Christian forces are weak and unequal to the new demands.

To secure the right personnel for this kind of pioneering work is not easy. In practically all of the isolated university centers there are no City Y.M.C.A's or even local churches. Any secretary we can get for this work will practically stand on his own feet. He must therefore be a man of initiative and deep Christian convictions. I am very glad that in the course of the last few months the Student Division of the National Committee Y.M.C.A. has succeeded in getting five men to work in five different university centers. All of them are highly educated and well experienced in student work.

SECRETARY AT KIATING

The first man we secured for this work is Mr. George Wei (魏兆洪) in Kiating, where National Wuhan University is now located. Mr. Wei studied engineering subjects in Belgium and France between 1927 and 1932. In 1929 he was baptized in Belgium by a missionary from Switzerland. After he returned to China in Dec. 1932, he succeeded in getting his parents and sister to become Christians. In the summer of 1933, he went to the School of Religion in Yenching University. Then in the following summer, he joined Rev. George W. Shephard in the Lichuan Christian rural service project in Kiangsi. Later on he resumed his studies in the Nanking Theological Seminary. When the war broke out in 1937, he was with the Wuhu Academy, a Christian School which has now moved to Chungking. When I saw him in the spring of 1940 in Kiating, he was head of a government paper factory. He is a native of Fukien, but he has a good command of Mandarin, French and English.

Kiating is about a day's ride by bus south of Chengtu. The district name of Kiating is Loshan, the Mountain of Joy. It is beautifully located at the juncture of two rivers and Mount Omei is only 30 miles to the west. The estimate of the city population varies from 50,000 to 60,000. The National Wuhan University moved here from Wuchang in the spring of 1938. The student enrollment has since increased from 500 to nearly 1,500. The administration offices of the College of Arts and Law are centered in the Confucius Temple. The College of Engineering is housed in the middle school compound of the Canadian Church. The College of Science is in the rented quarters near the West Gate, and one of the laboratories is right on the Gate Tower. There are six hostels to accommodate the students.

The Christian forces in Kiating are fairly strong. There are three important churches, namely, the China Inland Mission, the Baptist Church, and the Canadian Church. These three Churches jointly conduct an English service for students every other Sunday. Rev. M. C. Brininstool and Pastor Chu Yung-yuan of the Baptist Church, and Rev. Bacon and Rev. Bruce Copland of the Canadian Church are especially keen in student work. The university itself has a Christian group, called the "Lo Chia Fellowship," following the name of the Lo Chia Mountain, near its original campus in Wuchang. This Fellowship has had a history of long standing, although the present membership is still quite small. Dr. Paul C. T. Kwei, formerly of the University of Shanghai and Hwa Chung College, is now head of the College of Science in Wuhan University. Both he and his wife are very helpful in Christian activities.

When I was in Kiating early in May 1940, I saw the great needs for student relief. A student relief committee was then organized to give financial help to the more destitute students. It was at that time also that we talked about the possibility of getting Mr. George Wei to do student work in Kiating and Mr. Wei finally got this work under way early in September.

It was not without difficulties at the beginning. In the first place, since this is a pioneering sort of work he had no precedent to follow and there is no city Y.M.C.A. at Kiating to back him up. Secondly, since both the Baptist Church and the Canadian Church in Kiating are greatly interested in student work, Mr. Wei had to be careful not to duplicate what was being done but to devote his attention chiefly to non-Christian students. Thirdly, with his limited operation budget, he had to find a center for his work instead of running about without a base of operation. The rising cost of living is also working hardships on his family. These difficulties had to be overcome. Mr. Wei seems to be carrying on his work with great optimism and patience.

On October 17th his Advisory Committee met for the first time. At the second meeting on January 21st, Dr. Paul Kwei was elected as Chairman, and Rev. Copland as Treasurer. The Committee decided to open a Student Service Center in the Canadian Mission compound, which provides reading and recreation for the students. About 60 to 70% of the students are in need of cash relief. Mr. Wei is also giving some help to the Kiating Student Relief Committee. The students find their life pretty dull. There is only one motion picture theatre in Kiating, and the pictures are usually poor and the admission expensive. Many students spend their leisure hours walking about the streets. A greater part of the city was bombed to ruins by the Japanese planes in August, 1939, so street-walking is not much fun. There is a need for more student hostels. The university hostels are overcrowded. To find accommodation in private houses is expensive and unwholesome. The sick students are another problem. They need better food and quieter accommodation. It is really more than one man's job. Besides there is also the Central Polytechnic College, with about 300 students, in Kiating. This is one of the three technical colleges newly organized by the Ministry of Education during the last two years.

SECRETARY AT PING SHEK

Early in October, 1940, I started on a trip to help three other men establish themselves in three other centers. I went into the interior by the Sha Yu Chung route from Hongkong. It took me

16 days to reach Kukong (or Shaokwan), the wartime capital of Kwangtung Province. In Kukong I had the opportunity to meet Mr. Roland Koh (許碧璋) a man secured by Bishop R. O. Hall for work in National Sun Yat-sen University at Ping Shek. Mr. Koh is an Amoy descendant, born in British North Borneo. When he was 12 years old, he came to Hongkong to study in St. Stephen's College. In 1925 he returned to Borneo to work in a timber business as manager. After more than five years in that business, he came back again to Hongkong in 1921 to study commerce at the Hongkong University. Upon completion of his studies, he secured a secretarial position in a dispensary in Hongkong. He became an active member of St. John's Cathedral. Bishop Hall finally persuaded him to enter the Canton Union Theological College to be trained for the ministry. As a student in the Theological College, he was active in the Student Y.M.C.A. After the fall of Canton in October, 1938, he worked for about six months as business manager and secretary of the refugee hospital at Pak Hok Tung. Later he rejoined the Canton Theological College in its new location at Hsichow in Yunnan Province and completed his work in the summer of 1940. Soon after his marriage, Mr. Koh brought his bride and mother to Kukong.

In November last year Mr. Koh and I made a visit together to Ping Shek, which is four hours by train from Kukong (150 kilometers to the north). We found that the Agricultural College of Lingnan University had also moved to Ping Shek from Hongkong. The College has a grand site near the railway station. There were 30 students of the junior and senior classes. We saw eight small buildings of a fairly permanent nature, scattered in an area of some 500 mow. The college had its official opening on November 9th, in the presence of President Y. L. Lee.

The National Sun Yat-sen University was still in the process of moving from Chengkiang, near Kunming, to Ping Shek. Its administration offices were in Ping Shek City, about three miles away from the station. Ping Shek is not even a "hsien" city. It is a market, with a population of something like 3,000. The university, with its enrollment of 3,000, suddenly doubled the size of the population. Accommodation is obviously very difficult to find. Every available room in the market, even the dirtiest place, is occupied. When we got to the city, we immediately called on the new President, Mr. Hsu Tsunching. He had a room in a little hotel. He said the university decided to move back to Kwangtung early last year. The Kwangtung Provincial Government provided \$300,000 for the removal and the Central Government gave an additional subsidy of \$400,000. Of the total \$700,000, the university set aside \$100,000 for the moving of the stu-

dents, and another \$100,000 for the moving of the faculty and their families. The subsidies were hardly adequate. I know of one professor and his wife who spent \$1,800 from Chengkiang to Ping Shek whereas the allowance from the university was only \$200 for a professor and \$100 for the wife. When I was there, not all the professors and students had arrived. Many were still on the road. The university also had 200 tons of equipment to move. Since accommodation is difficult to find, the university has to scatter in 10 different units, within a radius of 10 miles, except the Medical College which is in Lo-chong, 100 kilometers south on the railroad. The Agricultural College, the first college to open on November 20, 1940, is 10 miles away in I-Tchang, on the border of Hunan Province.

In Ping Shek City, there are two small Churches: the Southern Baptist and the German Lutheran. Facilities are very limited. Mr. Koh has now rented a little place for his Student Service Center which has a chapel upstairs and a reading room below. The furniture is of the simplest kind, mostly bamboo chairs. More than 50 students visit the place each day. Mr. Koh's mother looks after the place, while Mr. Koh runs about to visit the students. The Student Service Center was formally opened on last Christmas.

Mr. Koh also helped to revive the activities of the Chungta Christian Fellowship. On January 26th this Fellowship organized the first Sunday service for students. There was an attendance of 31 which made a collection of \$6.37. On my second visit to Ping Shek in January I found that the little market was booming with activities. There were more bookstores and restaurants. At that time, about 2,000 students had arrived, and most of the colleges had already opened their classes. Mr. Koh was having a busy time. An Advisory Committee was in the process of formation. Quite a few professors take an active interest and give great help in Mr. Koh's program. Besides books, magazines, and amusement instruments, the greatest need is a bath house.

SECRETARY AT LIANGFENG

Mr. Yu Jui-yao (余瑞堯) is our secretary for work in Kwangsi University in Liangfeng. Mr. Yu is a graduate of Lingnan University. When he was a student, he was very active in the Lingnan Student Christian Association and the Canton Student Christian Union. In the summer of 1933, he was one of China's delegates to the Pacific Area Conference of the World's Student Christian Federation in Java. Upon graduation from Lingnan University, he served as student secretary of the Canton Y.M.C.A. for three years. More recently he was with Lingnan University as secretary to the president.

Mr. Yu and I reached Kweilin on November 18, 1940. National Kwangsi University is in Liangfeng, about 22 kilometers from Kweilin. There is a university bus running between the two places twice a day. The university is beautifully located in a private park. After the death of Dr. Ma Chun-wu last year, Mr. Lei Peihung became the new president. There are at present 900 students in the Arts, Law, Science and Engineering Colleges, with another 300 in the Agricultural College in Liuchow. There are still another 300 new students in Tapu, quite near Liangfeng. President Lei is Vice-chairman of the Board of the Kweilin Y.M.C.A. and very cordial to our placing of Mr. Yu to work in his university. We assured him that Mr. Yu's work is supported by special contributions and that although we wanted the understanding and backing of the administration, we did not ask for any official authorization. Some professors were somewhat apprehensive about our relationship with the San-Min-Chu-I Youth Corps which has very active branches in practically all the universities in the interior. So we had to make clear that our work is mainly in the nature of service to students, and that our main interest is to help the students "to understand the Christian faith and to live the Christian life." There is a Student Christian Fellowship in the university, which will serve as a good nucleus for the work of Mr. Yu.

In the suburbs of Kweilin and around the famous Seven Star Cave, there is a group of three institutions of college grade. One is the Kiangsu Provincial Educational College from Wusih, Kiangsu. It has about 100 students. The second is the Kwangsi Provincial Medical College, recently transformed from the original Military College in Nanning. It has 200 students, one-fourth of the number are women. It claims to have the best equipment in China except the Peking Union Medical College. The Dean of the college is Dr. Lansing Liu, a devoted Christian who was formerly with Hunan Yale Medical College for many years. The third is the Kwangsi Provincial Educational Institute, organized a little over a month before my visit. It has about 50 students. These institutions also present opportunities for service.

SECRETARY AT TSUNG-YI

After I left Mr. Yu at Kweilin, I went to Tsung-yi to get Mr. Joseph T. F. Wang (王則甫) started in our work in National Chekiang University. Mr. Wang is a graduate of Shanghai University. When he was a student, he served as Chairman of the University Christian Fellowship and also as a student member of the Board of the National Committee Y.M.C.A. In the winter of 1936 he was

one of China's delegates to the World's Y.M.C.A. Conference in Mysore, India. Upon graduation from the University of Shanghai, he went to America to study at Brown University. While in America, he took a very active part in the New England Student Christian Movement. He returned to China in the fall of 1940.

Tsung-yi is 157 kilometers north of Kweiyang, on the Kweiyang-Chungking highway. It can be reached by bus from Kweiyang in a day. The city has a population of around 60,000. The C.I.M. is the oldest church in Tsung-yi, probably 40 years old. Rev. Norgate is the senior missionary. Chung Hwa Sheng Kung Hui started a new church in September, 1940, with Pastor Yang Tin-chang in charge. The National Chekiang University has moved five or six times since the war broke out. Its original location was in Hangchow. There are 800 students of the Arts, Science, Engineering and Teachers Colleges in Tsung-yi. The Agricultural College, with 200 Students, is at Meitan, about 75 kilometers east of Tsung-yi. About 500 freshmen are at Yung Hsing, 20 kilometers east of Meitan. Another 200 freshmen are at Lungchuen in Chekiang Province. The university is contemplating a complete move to Meitan, but the administration and the majority of the students are still at Tsung-yi. Probably it will be another two years before such a complete move can be made. The administration office of the university is housed in a temple, and the students are having their classes in the bus station, post office, and private houses. The library is quite well quartered in an ancestral hall.

Dr. Tchou Ko-cheng, President of the university, extended a warm welcome to the sending of Mr. Wang to work among his students. Offhand he mentioned three things that a Y.M.C.A. student secretary can do in his university. First, athletics. He said that they are badly in need of athletic instruments. They had 20 tennis Courts when the University was in Hangchow, and now they have none. Tennis balls cost at least \$20 each. Secondly, cooperatives. This will enable the needy students to get some supplementary income to pay for their food. Nearly half of the student body depend on "loans" from the Ministry of Education, each getting \$15 a month. Although the cost of living in Tsung-yi is about 30% lower than that in Kweiyang, each student actually has to pay around \$20 a month for food. Thirdly, to give help to the University Christian Fellowship, which now has a membership of about 60 students. I thought it was especially encouraging to hear the President mention this last item because his university is not a Christian institution.

I learned that about 60% of the students in Chekiang University are studying in the Engineering College, and 20% of the whole stu-

dent body are from Chekiang Province. There is a club-house for the faculty, which will be a place where our student secretary can give a lot of help. Tsung-yi is the second largest city in Kweichow, next only to Kweiyang. So far it has been spared from air raids. The city is now buzzing with life with hundreds of students walking about to their classes and their eating places. Most of the restaurants have adopted swanky names, such as Hollywood, Vienna, Vitamin, etc. Recreation is still a big problem. Mr. Wang has now rented a place for a Student Center providing reading and recreational facilities. He has organized a Student Relief Committee to launch some work-relief projects for the needy students, such as printing, manufacturing of chemical goods, etc. He is also giving some help to the University Christian Fellowship and has started some discussion groups. He needs books and periodicals as badly as some of the men in other centers. Newspapers from Kweiyang are often one day behind.

SECRETARY AT CHENGKU

While in Kweiyang, I got news that Mr. James Y. C. Li (李湧泉) finally got under way from Kansu to take up our work in National Northwest University in Chengku. Mr. Li is a native of Shansi and was baptized in the Baptist Church in Taiyuan. He got his B.D. in the Divinity School of Cheeloo University. Later he spent five years in England studying at Regents Park College and London University. Upon return to China, he became Pastor in Taiyuan for two years and successively taught in Shansi University and Cheeloo University. Then he became General Secretary of the Tsinan Christian Institute for three years. After the war broke out, he migrated to Lanchow and worked in the Kansu Science Education Institute, financed by the British Indemnity Fund. Mrs. Li is a trained nurse and served one time as secretary of the Taiyuan Y.W.C.A.

Chengku is about 23 miles east of Hanchung, in the southern part of Shensi Province. The National Northwest University is evolved from the National Northwest Associated University, which was composed of the National Peiping University, National Peking Normal College in Peiping, and the Peiyang Engineering College in Tientsin. In and around Chengku, there are about 3,000 students. The Catholics have a strong hold in that area. C.I.M. also has a church in Chengku, with Rev. Arnold Strange as senior missionary. The administration office of the university is housed in a Confucian Temple. During my visit in the summer of 1939, a Student Relief Committee was organized in Chengku. Well over two thirds of the study body were in need of relief. Mr. Li now serves as executive secretary of the Chengku Student Relief Committee and has rented

a place for Student Center, where he started an English Bible class, an English Mutual Aid Club, and various other activities. Recently, he has helped in organizing a University Christian Fellowship which sponsored the Universal Day of Prayer Service for students on Feb. 16. It brought in a collection of ten dollars for the World's Student Christian Federation.

On my way back to Shanghai on this last trip, I made a visit to National Hunan University in Shenhsi, in the western part of Hunan Province. The university was moved from Changsha to Shenhsi in the fall of 1938. Shenhsi can be reached by bus from Kweiyang in three days. It is only 66 kilometers west of Yuanling, where the Changsha Y.M.C.A., Changsha Y.W.C.A. and a number of Christian middle schools from Changsha are now located. Hunan University has an enrollment of 800 (70 women), with another 300 new students. It has a cluster of wooden buildings, newly built to house the university. Wood is fairly cheap in Shenhsi. Though the university is in a very isolated place, about a mile from Shenhsi city itself, it has not been spared from Japanese bombings. It has had three severe air-raids in the course of the past two years. The worst one was on Oct. 11, 1940 when a few of the wooden buildings were destroyed, one servant was killed, and two students were wounded. Otherwise the damage was not serious.

Mr. Hu Hsu-hwa, a German-returned scholar, is the new President of the university. The university has three colleges, viz., the College of Arts, College of Science, and the College of Engineering. Two thirds of the student body are in the Colleges of Science and Engineering. Then in the College of Arts, the majority are in the Department of Economics. Four-fifths of the students are natives of Hunan. I was told that 80% of the students are in need of relief, and most of them get "loans" from the Ministry of Education. These "loans" are far from being adequate even for food. I saw the students eat standing in the dining hall. Each table had four dishes of vegetables. They have meat served only once in two weeks. Such a meal, managed by the students themselves, costs at least \$18 a month per student. The \$11 "loan" from the Ministry is obviously insufficient. Many students tried to get some supplementary income by copying lecture notes for the university. They get a pitiable sum of 18 cents for the work of an hour and a half. There is a Student Christian Association in the university, but its activities are quite limited because of lack of guidance and outside contact. I think there is a real place for a full time secretary.

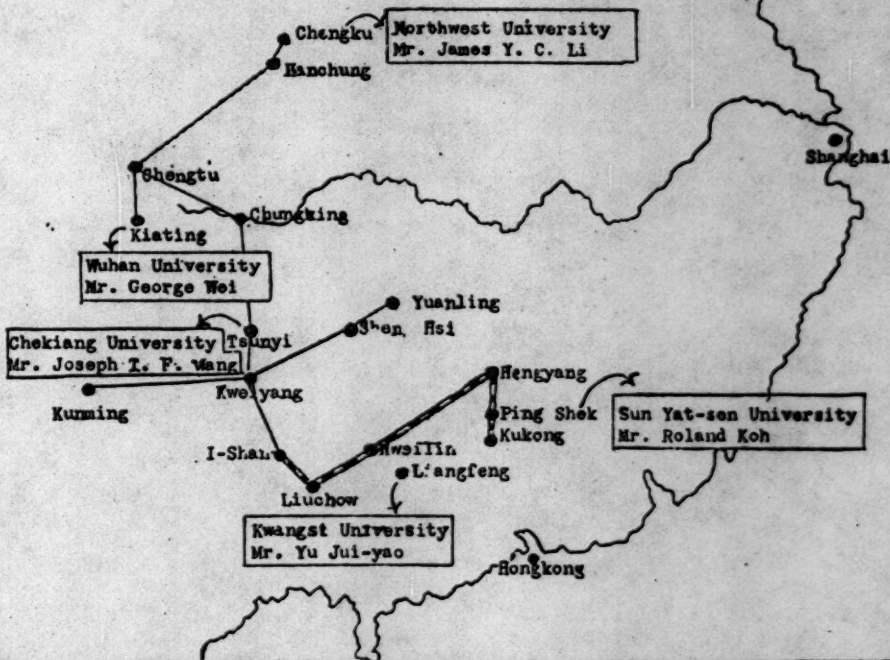
We can easily name several other centers where we can place student secretaries. The question is one of finance and personnel.

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It is my hope that the Christian Movement will take hold of this golden opportunity in the government universities. When the war is over, these institutions will move back, and our influence planted at this hour of need will be of lasting value.

WORK IN ISOLATED UNIVERSITY CENTERS

MARCH 1941.



(32)

THE CHINA CENTRAL CONFERENCE OF THE
METHODIST CHURCH

C. E. WINTER

THE first Central Conference of the Methodist Church in China closed a ten-day session in Moore Memorial Church, Shanghai, with the consecration of three bishops on the evening of April fourth. This Conference was the inauguration of a new Church, combining what were formerly the areas and work of the Methodist Protestant

Church (美普會), the Methodist Episcopal Church, South (監理會), and the Methodist Episcopal Church (美以美會). These three Churches, working in sections as far removed as Peking and Kalgan in the north, Foochow and Hinghwa in the south, Chungking and Chengtu in the west and Shanghai in the east, are now, by action of this Conference, a single Church.

The name of the new Church was the subject of two days debate in which many suggestions and much lively but good-natured argument took place. The official Chinese name finally decided, 中華基督教衛理公會 was, as Bishop Ward expressed it, the Chinese translation of the English name "The Methodist Church in China."

The question of the election of bishops was a very absorbing one. Ralph A. Ward being continued, by action of the Conference, as bishop of the united Church and Bishop John Gowdy having reached the age of retirement, the Conference was empowered to elect three new bishops. It was felt by many of the delegates that there should be at least two Chinese bishops and an action to this effect was taken in an early session. There was decided agreement in the choice of the Chinese bishops, Z. T. Kaung (江長川), pastor of Moore Memorial Church, and W. Y. Chen (陳元龍), General Secretary of the National Christian Council, being elected on the first and second ballots by majorities well over the required two thirds. The Chinese, who comprised three fourths of the total delegates, evidently wanted an American for the third bishop, and to Carleton Lacy, General Secretary for the American Bible Society in China, finally fell this honor, he also receiving well over the necessary two thirds on the ballot which elected him.

John Gowdy, missionary, educator, college president and bishop of the Church for the past eight years, was retired from the active duties of the episcopacy in a touching and impressive service. Among other tributes to the affection and esteem in which he, and Mrs. Gowdy, are held, were a decoration conferred by Generalissimo Chiang Kai Shek and a framed message of appreciation and regard from Lin Seng, President of China, and former student in Anglo-Chinese College of which Bishop Gowdy was one-time president.

That essential unity is present in this new Church was apparent in the good will and understanding in which the discussions and actions, some of which involved wide differences in opinion, were carried on. In no place was this more apparent than in the assignment of the bishops to the respective episcopal areas. Bishop Kaung

of the former Methodist Episcopal Church, South, was assigned to the North China area, which was formerly of the Methodist Episcopal Church, and Bishop Ward of the former Methodist Episcopal Church, was assigned to Shanghai, formerly of the Southern Church. Bishop Lacy of Shanghai was assigned to Foochow, the Southern Area, and Bishop Chen, native to, and largely educated in Fukien went to the far west with residence in Chungking.

Among the various Boards and Commissions appointed to make plans for, and carry out work in the period between this and the next Central Conference were organizations on Religious Education, Relief, Medical Work, Literature, Courses of Study for Preachers, and Music, Ritual and Public Worship. Two other new Commissions received special attention and strong emphasis was given to their importance in the four years ahead. The Episcopal Address called for "missionary outreach.....led primarily by Chinese.....that each society should be trained in missionary spirit and habits..... (and) given opportunity to express.....love for Christ who is 'not only the propitiation for our sins.....but of the whole world' ". This call of the Bishops eventuated in a Board of Missions which shall take steps to make the Methodist Church in China a truly missionary Church.

Another important task was given to the Evangelistic Board. It was felt long before the Conference assembled, and was the subject of much prayer in widely scattered parts of the Church that the present was the time to stress evangelism, thought by many to be the one thing the united Church should hold above every other task. A committee had been at work weeks before the Conference assembled considering this matter, and resolutions from various delegations and constituent conferences had called for a movement of preaching and personal evangelism.

A third important commission which has great possibilities for the future was the Board of Lay Activities, organized and sponsored by Chinese laymen and recognized and made a permanent body by action of the Conference. This Board, on recommendation of the lay group itself, is to promote a program of family devotional life, stewardship of time, strength and wealth, and lay training and literature.

In face of almost insuperable difficulties of travel and of political and military conditions fraught with grave uncertainty if not peril, it was considered remarkable that practically all delegations arrived in time for the opening session and with practically full representation.

There had been weeks of preparation for the Conference not only in the work of committees but in prayer groups which met not only before the convening of the assembly but during the sessions, and this preparation was reflected in the serious atmosphere of prayer and expectation in which the business was transacted. It was in this spirit that the Conference adjourned with the consecration of the bishops and the celebration of the Holy Communion and the delegates went out to carry to their constituencies the renewed sense of mission from the Lord "to preach good tidings to the poor.....to proclaim release to the captives,.....recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

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IN REMEMBRANCE

REV. JOHN J. HEEREN, Ph.D.

Cheeloo University and mission work in China have sustained a great loss in the death on February 7, 1941 in New York City of the Rev. John J. Heeren, Ph.D. who had been detained on furlough in America because of ill-health since the summer of 1940.

Dr. Heeren was born in 1875 in German Valley, Illinois. He was a graduate of Iowa College (Grinnell), of McCormick Theological Seminary of Chicago, and then having received a fellowship because of outstanding scholarship he studied in Halle-Wittenberg University and there received the Ph.D. degree in political science in 1910. The following year he came to China under the Presbyterian Mission to the Arts College of Shantung Christian University then in Weihsien. In 1912 he married Miss Edith M. Weeks of the Baptist Missionary Society of England. Dr. and Mrs. Heeren remained in Weihsien until the university was transferred to Tsinan which has been their home for the past twenty-three years.

From the beginning of his work with the University he showed an active and absorbing interest in the welfare of the University as a whole. His sound scholarship, his keen interest in current events and international relationships, his analysis and interpretation of social movements made his courses in the History department of which he was the head, of rare value to his students and colleagues. His informal discussions of trends in international affairs, always well illustrated with maps and current materials, will long be remembered as some of the most entertaining and instructive occasions on the campus. Dr. Heeren was also in demand as a speaker before mission groups and service clubs where he had a wide acquaintance, being an active member of both the Rotary and Lions clubs. He was a frequent contributor to papers and journals and, at the request of his Mission, had recently completed a history of the Presbyterian Mission in Shantung which has been published under the title "On the Shantung Front."

The Augustine Library on the Cheeloo campus will always hold memories of Dr. Heeren's energetic personality. He was its first director and the wide range of reading and reference material on its shelves is largely the result of his careful selection.

He was always ready to give generously of his time and balanced judgment to the wider problems of Mission policy and program. Not alone for his learning, wise advice and good judgment will Dr. Heeren be missed, but also as a man—a preacher, a teacher and loyal friend.

The sympathy of all who knew him goes out to Mrs. Heeren in this sad separation.

OUR BOOK TABLE

"THE NEW BURMA" by W. J. Grant (George Allen and Unwin Ltd. London, 40 Museum Street. 7/6).

This book of travel is rather charmingly written and as one peruses it one can recall the towns, pagodas, the tropical beauty of the country and the carefree attitude of the Burmese. Mr. Grant has a very decided feeling for good English and many of his sentences are well turned, and this in a book of travel is uncommon enough to be pleasing. Some of his analogies and similes scintillate while at other times he seems to lapse into the language that one has grown to expect from an editor of a daily paper. His analysis of the country and her people, of the industry, education, government, etc., is thoughtful, penetrating and wise. Naturally a reader will not always agree with him and will not accept all his statements. I feel sometimes that the East casts such a lure over some Westerners that after a number of years the East comes to be all that is attractive while the West has scarcely any delightfulness left.

I was disappointed in his chapter on Buddhism, the Religion of Burma. There is so much that we really want to know about Buddhism in Burma but Mr. Grant gives us a homily on Buddhism of a nature which we could get from any encyclopedia. It is perhaps rather unfortunate that journalists and men of many professions feel that they can write on religion no matter how elementary their preparation may have been.

The book is beautifully produced, the printing excellent and readers will obtain a very great deal of unusual information from it. W. H. H.

THE DECLINE OF RELIGION by Cecil P. Martin, Geo. Allen & Unwin, Ltd. 10/6

The title of this book may discourage the believer, while its contents are not likely to please those who pride themselves on their scientific attainments and their modern point of view. The author, a professor of anatomy, is an ardent advocate of Christianity and feels quite justly that the materialistic philosophy which has commonly been associated with science is not only destructive of religion, since it denies the existence of God and of human personality, but also detrimental to science itself, since it narrows men's interest unduly and limits the freedom of observation and the exercise of the creative imagination. He goes on to show that materialistic psychology is unable to give a satisfactory explanation of moral feeling. Its identification with "herd instinct" leads either to the totalitarian idea that whatever benefits the state is morally right regardless of truth and mercy, or to the complete rejection of all ethical imperatives as a mere delusion, fostered by kings and priests who wish to keep the masses in order. The only firm foundation for both morality and science is the Christian conception regarding God.

Prof. Martin is an individualist in his religion, earnest and devout but unmindful of the social implications of the faith. In consequence, the church comes in for some shrewd knocks, though he admits that "in spite of its corruption it was and still is a witness to the fact of Christ." Accepting the statement, as he does, that "the Word became flesh," he seems to deny its corollary that the Faith became the Church. It is because many liberal evangelicals overlook this incarnation that their religion is largely ineffective, especially as compared with the communists who boldly identify their doctrine with the party that embodies it. Again "the children of this world are wiser in their generation."

In his chapter on the Bible the author opposes on one hand the idea of verbal infallibility with its emphasis on the mint and anise and cummin rather than on weightier matters and on the other hand opposes the higher criticism which postulates a "Second Isaiah" and doubts whether *Daniel* was written in the reign of Darius. Because he values the Bible highly he dreads the abuse of Biblical scholarship so profoundly that he objects even to a sound and reverent historical study of Holy Scripture.

In quoting from the Bible the author uses the 1611 version, which results in some odd mistakes in meaning here and there, e.g. "strain at a gnat" instead of "strain out the gnat." He falls also into the popular error of regarding God's Law in the Old Testament as a matter of *quid pro quo*, whereas the constant teaching of the Law as well as the Prophets was that God demands more than mere justice; He requires mercy—the poor had a right to relief; almsgiving was no work of supererogation but a duty.

It is a book that provokes thought. M.H.T.

THE IDEA OF THE SOUL IN WESTERN PHILOSOPHY AND SCIENCE, by William Ellis. Allen and Unwin, London. 12/6.

The book is over three hundred pages and makes fairly stiff reading, though the author is modest enough to say that it is written not so much for the philosopher as for the ordinary educated man. He further tells us in his Foreword that it attempts to answer two questions. First, what is the idea of the soul; secondly, why it has become 'unwelcome'? The book contains twenty-three chapters. Chapters one to thirteen deal with the historical development of the idea of the soul in the hands of philosophers, beginning with primitive culture down to the time of René Descartes. Chapter 14 deals with the Neo-Pythagorean method in biology. Mention is made of Wöhler's experiment on synthetic urine, and Jacques Loeb's experiment on tropism. Chapter 15 deals with Pavlov's experiment on conditioned reflex, and chapter 16 with John Watson's behavioristic psychology. Right into the midst of such brilliant successes of experimental scientists, is thrust the challenge of Hans Driesch's experiment on sea-urchins in 1891 and his subsequent doctrine of entelechy. "Ein jedes jedes kann" seems to shake the very foundation of biological mechanism. But Dr. Ellis hastens to assure us that such a seeming difficulty could be explained on the basis of mechanism. Accordingly, in chapters 18 and 19, he mentions Child's experiment on planaria and his resulting theory of morphological axis due to the effect of metabolism. He also mentions Lashley's experiment on cortical extirpation, showing

that psychical functions have no special and definite locations in the cortex and that the effect of cortical extirpation on the retention of memory habit is solely dependent on the extent of extirpation. In the same chapter 19, he also mentions Köhler's experiments on chicks and apes to show that animals do recognize relations and have even 'insight.'

Thus far, the reader would probably get the impression that Dr. Ellis is a mechanist. This, however, is not borne out in his concluding chapters, in which our author has added some speculations on the shape which the psycho-physical problem may assume in the future. He says his intentions are of the most tentative nature and should be more fully expressed. In chapter 20 on the Limitations of Mechanism, he says it cannot be too strongly emphasised that biological mechanism is not at all a metaphysical theory: it is simply the scientific theory which asserts that the exploration of the physio-chemical constitution of the living organism will reveal nothing that is not physio-chemical. In chapter 21 on the Limitations of Philosophical Behaviorism, our author gives us a lengthy but subtle refutation of both forms of epiphenomenalism (naïve and critical) of which philosophical behaviorism is really only a special instance.

Chapters 22 and 23 embody some of the author's speculative ideas which prove quite interesting. Toward the end of chapter 21, he has already labelled Bertrand Russell's theory of sensibilia as meaningless and has told his readers that idealism and materialism only differ in verbal definition. Thus he is neither satisfied with traditional idealism and materialism, nor with certain forms of neo-realism. In chapter 22, he reiterates the position that mind cannot be an epiphenomenon of matter, for the notion of consciousness is metaphysical, whereas that of life is not. So Socrates and Pavlov are both right. In chapter 23, the author advances his theory of spiritual hierarchy: animation, life, consciousness and self-consciousness. He denies that there is such a thing as inanimate nature, for the distinction within nature is not Cartesian. He regards sensibility as a universal attribute, though the term reciprocity would probably be better suited to the so called 'inanimate' things.

For critical comments, the reviewer shall not indulge in many. He entirely concurs with the author's view that behaviorism should only be regarded as methodology and not as metaphysics. He also shares the author's belief in panpsychism, if the speculation of 'quantised organisms' may be called such. But he is sceptical towards the author's claim to achieve an objective basis for metaphysics. He is doubtful whether a biological concept can ever provide an observational basis for metaphysics. At any rate, he fails to see any indication whereby pansychism may be regarded as having reached the observable stage. If it is, vitalism would have a much easier task in convincing people. Dr. Ellis's universe will remain dualistic, so long as there is no interpenetration between Socrates' spiritual psyche and the methodology of Pavlov and J. B. Watson. But thus far there seems no way to bridge over the gap, for, ingenious though any theory of panpsychism may be, it does not seem to lend itself easily to experiment and observation. Here lies the crux of the matter. The author, however, is to be congratulated for having made such an interesting and important study on the idea of the soul in western philosophy and science. P. C. Hsu.

EDUCATIONAL NEWS

THE BIRTH OF A NORMAL SCHOOL IN A FOREST OF PINES*

H. C. Chen

This essay is in four parts: (1) Introduction, (2) "Opening of a New World," (3) "How to Teach" and (4) Conclusion.

In the introduction Mr. Chen describes the school emblem and the school song. Incidentally he mentions the school birthday was the first day of the tenth month of the twenty-ninth year of the Republic of China (Oct. 1, 1940), and the site of the school is on Ta-ling Shang 大嶺山 in the Wen Kiang Village 文江村 of the Tai-ho Hsien 泰和縣 (Kiangsi). The emblem is a baby lion. Apparently it was conceived from a similarity in sound. Baby Normal 幼師 and Baby Lion 幼獅 sound alike in Chinese.

In the second part "Opening of a New World," Mr. Chen gives a long and detailed account of (1) how the school site was chosen, (2) how the school structures were built, (3) how the building materials were secured, (4) how the several structures were projected, (5) how they were built, (6) how they were named, (7) how a source of water supply was discovered, (8) how the physical environment was improved, and (9) how the equipment was arranged. The total construction was to cost the Province of Kiangsi about CN\$60,000.

Mr. Chen proves to be an architect, building contractor, and labor leader, as well as a modern school principal. The school is economically built according to the ideals and principles he had been advocating. It is prepared to train at first three classes of teachers for

kindergarten education with forty in each class. It has a primary school and a kindergarten for experimental purposes. It owns a farm of 20 mows. The assembly hall is named after the Governor of the Province, Hsiung Tien Yi 熊天翼, the kindergarten after Friedrich Froebel 福祿培爾 and the experimental primary school after John Dewey 杜威. There is a joint plan, too, to co-operate with the villages nearby. If there ever should be a model normal school in China, what Mr. Chen has established would be it.

In the third part, "How to Teach," Mr. Chen's presentation is most interesting. Under three sub-headings he writes as follows:

A. The Aims of Teaching—

(1) We believe education is to nurture the student to be a man—a Chinese—a modern Chinese—having a sound body, an initiative mind, some creative thinking, some productive skill and a spirit of service. (2) We believe kindergarten education is to bring the student to be an excellent kindergarten teacher, having the heart of a benevolent mother, richness in knowledge, a loving temperament and an attitude of research.

B. The Principles of Teaching—

(1) Both nature and society are our living materials. (2) The living method of teaching is our own learning, our own teaching and our own progress in work. (3) In order to bring out the productive skill the school is to be a farm and a factory and the students are to be farmers and laborers. (4) The living teachers employ living methods and living

*Summarized and translated from "Living Education", Jan. 1, 1941.)

materials so that there shall be living students. (5) Living teachers and living students join together in an effort to reconstruct their environment so that there shall be a living society. (6) We ourselves do whatever we ourselves can do.

C. Education in Practice — Based on the above-mentioned principles we are to use the daily life of our students as a starting point for our teaching.

1. **Cooking:** The school cooking service is done by the students themselves rotating in groups of eight each. The students buy and prepare rice and vegetables, serve all the meals, wash the dishes, etc. About the question of rice a special reference should be made. As a rule the people in Kiangsi eat the residue of their rice, giving the "soup" of the rice, rich in vitamins to their pigs. Preserving that instead, we cook our rice scientifically with two bowls of water for every bowl of rice. Our rice well cooked, neither overdone nor partly underdone, is tasty. It is nutritious and stimulates appetite. After two months all the students look nice and healthy except a few who have taken malaria.

2. **Laundry:** It is on the daily routine. The students undertake all their own washing.

3. **Road Building:** Truly it is not easy to build mountain roads. The school is situated on an uneven site. Except for the main road, all the highways and byways were built by the teachers and students. Digging as well as mowing and getting stones requires much hard labour. However, knowing that this or that road is what they want to walk on, the wasted land is what they want to utilize and the new world is what they want to establish, they complain of no hardship though

their hands have blisters and their legs have pain.

4. **Straw Weaving:** In Kiangsi tiles are not only expensive but also hard to get. There are two substitutes for roofing material. One is the bark of pines and the other one, thatch. These are two very economical substitutes for tiles. Most houses of this school are covered with thatch. The thatch in general is so thin that it may easily leak in rainy days. The student body therefore comes along to make straw mats to cover the thatch all over, so that we may be protected from severe cold and enabled to avoid summer heat as well as to prevent leaks when rain comes.

5. **Vegetable Gardening:** We have quite a large piece of agricultural land. However, vegetables are not easily grown as it is winter now. Still some students have planted some vegetables. Every teacher has a piece of land for vegetable growing.

6. **Raising Pigs and Fowls:** In village livelihood it is customary to raise some pigs and fowls. In the near future we shall pay special attention to this custom and apply ourselves to it to the full extent.

7. **Horticulture:** Everyone should have some knowledge about cultivation of flowers. Our garden is ready for use but owing to the cold weather now it is difficult to plant any flowers. We have to wait until next spring.

8. **Manual Training:** We have already built a shop. Wood, rattan and bamboo work are what we want to undertake. At present the rattan waste baskets and bamboo vases for flowers are produced by our own students.

9. **Household Service:** All household routine about the school such as room cleaning and dining room management are done

by the students according to rotation. Daily inspection is carried out by the teachers also according to rotation and a daily record is kept.

10. Curriculum: Besides the above-mentioned activities the curriculum of our Baby Normal is a central problem just as it is for a normal school. After all in a living curriculum what is there as material? As contents? As the method of teaching? These questions decidedly cannot be solved in a short time. We believe they can be solved gradually. As to the teaching of different courses of study and the use of materials an outline is given elsewhere. Here some essentials may be stated as follows:

(1) **Civics:** Stress is laid on the way of living—to be a modern Chinese. In this course we shall discuss and study in detail the way of living in this world. There are several things we want to do at present, namely, (a) to select about 20 biographies in order to present some model persons to the students, (b) to adopt the method of discussion for the study of the important problems of life, and (c) to give a practical opportunity for the students to form their habits.

(2) **Physical Education and Play:** In this course there are two factors. One is for the students' own physical education and the other is to prepare them to teach children especially along the line of singing and play.

(3) **Hygiene:** This course is to lay emphasis on practical hygienic living, on experiments and on child nutrition.

(4) **Mandarin:** The purpose of this course is to cultivate a reasonable ability of expression

in practical writing of contributions as original composition or editorial in literature for children, in story, in folk song or in riddle.

(5) **Natural Science:** The students are trained to understand properly the general phenomena of nature, to know what things children would come into contact with as natural objects, and to be able to inspire children to take interest in nature so that the children themselves could be eager for investigation of mystery and search after truth.

(6) **Sociology:** In this course emphasis is to be laid on current history and the present international questions. Rural social life and national conditions are to be studied.

(7) **Art:** The aim of this course is to enable the students to depict correctly human beings in general, flowers, plants, cats, dogs, fowls, cows, sheep and other living forms according to the principles of art so as to enrich their daily living and develop in themselves an aesthetic point of view.

(8) **Home Economics:** This course is to train ability in cooking, in sewing, in making children's clothes, in home decoration and home management.

(9) **Music:** This course is to train students to be able to sing harmoniously and pleasantly and to play simply and fluently on the piano, and to arouse an interest of children in music.

(10) **General Education:** This course is to enable the students to understand some principles, history, new tendencies and methods of education.

(11) **Child Psychology:** This course is to enable the students

to know the stages of psychological development in children, their psychological phenomena and the application of child psychology in teaching.

(12) **Methods in the Nursery:** Caring, clothing and feeding of infants.

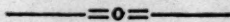
(13) **Kindergarten Education:** History and principles of kindergarten as well as equipment, teaching material and methods of kindergarten are included in this course.

(14) **Farming:** Emphasis is placed on gardening and husbandry so as to enable the students to grow vegetables, to cultivate flowers and to raise domestic animals.

(15) **Manual Training:** Emphasis on material for teaching kindergarten children, and making and repairing necessary tools for daily livelihood.

(16) **Experiment:** Emphasis is placed on practice and discussion, practical creation for teaching and testing methods of teaching.

In the last part, "Conclusion," Mr. Chen writes as a poet on the "New World" he has thus created. He is very happy. Incidentally he tells us that there are 138 students, some of whom were selected through competitive examination and some of whom were sent in by Hsien Governments—about 18 students more than he expected.



THE PRESENT SITUATION

CHENG TU M.E.M. GIRLS MIDDLE SCHOOL

January 1940 to January 1941

Hwa Mei is still at Tsung Ni Chiao where we find the girls growing and developing into stronger and better people because of the country life.

In the spring of 1940 we felt the need of an assembly hall, as there was no place to meet in bad weather, so a large straw building was put up in the field outside of the school. This is used for all sorts of occasions, music, athletics in bad weather, parties, plays, and many other purposes. One of the regular uses aside from the daily assembly is the Sunday morning student church which has been very helpful to many of the girls. Dr. Peter Shih, dean of the Theological College has been a great help to us in this work. He dedicated the building the Sunday after Easter, although we had hoped to use it on Easter, but because of heavy rains the carpenters were not able to finish it in time. Dr. Shih has spent a lot of time and thought planning for weekly speakers and doing many things to help the school mean more to the religious life of the girls. Every Sunday after flag raising at eight, you can see the girls march quietly into the assembly hall for the student church service, at which one of the girls presides. Because of the distance from Chengtu and city interests, our cooperation with the Canadian church in Tsung Ni Chiao is far better than the cooperation we gave to our own church at Shensi Kai, before we moved to the country. Some of the girls attend the town church regularly after the student church, and about 20 help in and take charge of the children's Sunday School between the two services. As our girls are the choir, and the music teacher is the organist it is easy to see that denominations make no difference in our work.

On Easter Sunday 41 of our girls were baptized in the church, and 8 more a few weeks later. On December 15th there were 30 more, this making a total of 79 for the year. The number of Christian students is not so large as we would wish, probably not more than 125, only about one third of the student body, but most of the girls are interested in Christian activities because of the influence of those who are Christian, as well as other reasons.

At the beginning of the term we planned for a Bible Study group for each of the eleven classes in the school, with an attendance of about 200. Many of those baptized got their start in the Bible classes, and quite a number of them come from non-Christian homes. 15 or 20 of the girls served in the summer Daily Vacation Bible Schools at various places.

Christmas was of course a happy time. We had quite a few girls who knew nothing about Christmas, and a least one teacher, so we were very glad to share the Christmas Spirit with them. The girls were busy making things and decorating classrooms in various ways, representing snow mountains, bamboo woods, etc., thus making the whole place very attractive. Many of the girls started a new industry this year, making purses out of seeds which we call Job's tears. There are many that grow along the river. The farm children have really started an industry, selling these seeds to the girls who are not allowed to go as far as the river very often. Many of these bags were used as Christmas presents, and the girls were so happy to be able to give something they had made themselves.

The Christmas program prepared by the student government, but in charge of the religious committee, was held on December 21st, starting with supper on the play ground, followed by the entertainment in the assembly hall. There was music, an old fashioned dance (very pretty) and Christmas plays. There were about 50 guests and we all had a fine time together. Although a small group of the girls do not favor Christianity, and do not show a nice attitude toward Christians, still the Christian atmosphere in the school shows many results in many unexpected times and places. This was especially so during the teachers' strike, and later on when almost one half of the teachers left the school. (November 4 to December 3).

Student activities included rural service, school for poor children, night school for servants, Sunday School for children, choir and many other things. At Christmas time the girls contributed about \$65 for these purposes and to help the poor. The student government has 15 departments including barber work, athletics, religion and many others. In the spring we had a big athletic meet after the girls shoveled and swept the water off the field and rolled it more level. There had been very heavy rains.

In the spring we enrolled 333 girls and in the fall 383. The Sr. graduating class had 23 in the summer, while this term we had only 19 graduating. The Jr. middle had 15 graduates in the summer and 11 this term. Twenty of the senior girls who graduated this summer went on to college, and 8 of those who graduated from the junior have been studying in senior first year of our school.

Several things should be mentioned concerning the attitude of the government toward our school in the past year. In the summer the

Department of Education of the Central Government sent a notice of appreciation for the work the former principal, Miss Olive Fan had done for Hwa Mei. Then in memory of the 70th birthday of Lin Sen, President of China, a scholarship was given to the student who passed the government examinations with the highest standing, after graduating from Senior Middle in the summer of 1939. This went to Dsang Su Bao, one of our girls. The Provincial Board of Education has given us special money for laboratory equipment and library books (\$1900 received and \$1900 more to come), as well as bonus on teachers' salaries for October, November and December (\$1375 received and \$1925 more to come).

One Sunday a patron gave a gift of \$50 to the school, remembering that the principal had told her that the school had been supported by churches in America where Sunday contributions had supplied part of the funds. Some of this was used to buy a gift for the two best all-round girls in each of the two graduating classes this term. We hope to get more from other patrons to add to the remainder, and use it in the same way to encourage girls to be the best they can, not only in their studies, but in their conduct and attitudes toward others.

The first term we had 22 teachers and staff, while the second we had 28 including 3 part time teachers. About half were Christian, or so-called. Most of them were young and energetic, so that several types of activity sprang up among them such as, a singing class twice a week and a volley-ball team to play against the girls. We had a fine time together at the beginning of the fall term, but as the cost of living became higher the teachers became dissatisfied and restless. On November 3rd they joined the Chengtu Teachers' Association which had been organized for 2 or 3 years, and the majority of our teachers followed the decision of this association, and had a strike from November 4th to 11th. Then they rather half-heartedly came back for a short time, and on December 3rd a group of 10 left the school without giving any reason for doing so. Two had already left a few days previously (one with consent of the school, and one without saying anything). We still do not know really why they left, but it is thought by many that they did it to break up the school, as they thought we could not hire other teachers in the middle of the term. However, within a week we had found all the teachers we needed to add and have been able to continue to the close of the term. We appreciate the fine attitude of the students during this difficulty, and are more than grateful to all those who helped and are helping. Some have put aside their research work to come and teach, while others have dispensed with part of their leisure time in order to help us. Mr. Bao Wen Nien, general secretary of the Szechwan Christian Educational Union came to us 5 days a week as acting dean and took 15 hours of Senior High English. He has been most helpful and words fail to express our appreciation for all he has done. The girls were even better during the period following the departure of the teachers than they had been during the strike. It is so encouraging to see a group of over 300 girls be as reliable and helpful as these girls have been, tending to their affairs and going to the classrooms for study as if the teachers had all been present.

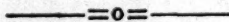
Board has gone much higher, so the girls paid about \$120 this term while they had paid around \$50 the first term.

There are several plans for the future but we don't know how many can be carried out. We hope to be able to secure money: 1. for another piano (partly from an entertainment), 2. for scholarships for the best students, as well as for those who are really not able to pay tuition, 3. for rooms for sick, self-help work room, reading room, etc. The present budget does not allow for all this, but we still have hope.

The greatest problem at present is teachers' salaries. It is difficult to hire teachers now, or keep the old ones if our salaries are lower than those of the government schools in this district. The Chengtu Middle School Principals' Association has held several meetings to discuss this problem. One suggestion is to raise tuition to \$56 a term for Senior Middle, and \$40 for Junior, also that the W.F.M.S. grant a larger appropriation for education, especially for middle schools near or in the larger cities where they must practically abide by the salary scale of the majority, or not be able to get and keep good teachers.

In looking over the whole year we are not discouraged, though there were and will be difficulties. We hope to put more effort and spend more time on real Christian Education in the coming year when everything is more stable, and both teachers and students are able to concentrate more fully on their work and opportunities.

Faith Fan—Principal
Maud Parsons—Counsellor.



NOTES ON CONTRIBUTORS

Rev. David M. Paton is a student secretary on the staff of the National Committee Y.M.C.A. Formerly he was connected with the British Student Christian Movement. He came to China in 1939.

Rev. Carl H. F. Liu graduated with the degree of B.A. from Hua Chung College in 1926 and finished his course of Theology in the Boone Divinity School in 1928. Since then he has been a Presbyterian in the Diocese of Hankow of the Chung Hua Sheng Kung Hui, doing parish work and then war work until he was sent by Bishop Gilman to Hua Chung College in Hsichow to be Chaplain of the Sheng Kung Hui students and warden of the Men's hostels.

Dr. Carleton Lacy is a member of the Methodist Church and has been secretary of the China Bible House. Recently he was elected a bishop of the Methodist Church in China to work in Fukien.

Rev. A. Baxter is China Council secretary of the London Missionary Society. He has been in China for many years formerly working in Lingnan University.

Miss Mabel Ruth Nowlin is a member of the Methodist Church in China who has been helping the West China branch of the N.C.C.R.E. and Szechuan Christian Council.

Mr. Kiang Wen-Han is head of the Student Division of the National Committee Y.M.C.A. In the course of his work during the last two years he has travelled extensively in China.

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